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EVANGELICAL SCHOOL OF THEOLOGY

RECORD OF CHRISTIAN WORK

UNITED THEOLOGICAL SEMINARY LIBRARY

Volume 51—Number 1 JANUARY, 1932

In This Issue:

For a New Year Start
The New Way
The George Coles Stebbins Deposit of Gospel Hymn Material
Religion—A Defence or a Proclamation?
Wells, But No Water
Essential Christianity
Atheism
The Message of the Gospel According to John
Bible Notes for Daily Devotions
Voices from Past Millenniums

F. W. Archibald Bosch J. B. Clayton
Frederick K. Stamm Milton T. Stauffer Charles R. Erdman
James I. Vance W. Douglas Mackenzie

(Full Table of Contents on third page within)

Extending a Dollar to the Ends of the Earth

MISSIONARIES and mission stations in Africa, China, India, Turkey, Palestine, South America; mission schools in the hinterlands of our own country receive the *Record of Christian Work* each month through the generosity of the contributors to the Free Distribution Fund.

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Calendar Dates for 1932

Jan. 1, Friday—New Year
Feb. 10—Ash Wednesday. Lent begins
Feb. 12, Friday—Lincoln's Birthday
Feb. 22, Mon.—Washington's Birthday
March 20—Palm Sunday
March 25—Good Friday
March 27—Easter Sunday
May 5, Thurs.—Ascension Day
May 15—Whit Sunday (Pentecost)
May 30, Monday—Memorial Day
Fourth of July—Monday
Sept. 5, Monday—Labor Day
Nov. 11, Friday—Armistice Day
Nov. 24, Thursday—Thanksgiving
Dec. 25, Sunday—Christmas Day

Current Thought

THE GREAT BATTLEFIELD OF MORALITY is leisure time.

CANTEEN CHRISTIANITY substitutes the cup of coffee for the cup of salvation. —P. Whitwell Wilson.

SOMETIMES OUR LIVES must be shut in, as boats must lie within the lock to wait while the waters rise.—"News Chronicle."

WE HAVE AT LEAST ONE THING to cheer us during the long weeks of January and February, and that is the perusal of garden and seed catalogues.—"Methodist Times."

NEWMAN PROTESTS that were he to look out upon this world and see no reflection of its Creator he would have the same feeling as he should have if, looking into a mirror, he were to see no reflection of his face!—John A. Hutton.

THERE NEVER WAS A TIME in the history of American civilization when the work of the Sunday school was more necessary than it is at this moment. I shall never forget the good I received from the Sunday school. Not only are its memories precious, but the knowledge of the Bible and the religious instruction received there can never be forgotten.

For 25 years I was a Sunday school teacher. I know I received a blessing myself from contact with young Christians.

In this age, when law observance is one of our chief problems, the teaching and preaching in the church is a matter of vital importance. If I had my way I should have every child in America come under the influence of the Sunday school and similar institutions.—Royal S. Copeland, U. S. Senator from New York.

THE RELIGIOUS NEWSPAPER, like all other newspapers, should be conducted by trained journalists, by men who have

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—*J. S. . . . Oklahoma*

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In the
February RECORD

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Revival
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Lord, I Believe!
Adam W. Burnet

Keeping the Fire Blazing
A. T. Robertson

Lightning Conversions
William Olney

Hymns and Their Use
Homer Rodeheaver

How to Observe the Lenten Season
Charles E. Jefferson

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

learned their craft and who bring to their task the skill and the instinct that can only be acquired by experience. To make a readable newspaper is a job for the newspaper man. The amateur, gifted in other respects, pious and enthusiastic as he may be, will almost certainly fail. The amateur nearly always fails when he is pitted against the professional. The most eloquent preacher often writes the dullest of leading articles. The most devoted parish priest is generally a hopeless reporter. The religious newspaper must never be a mere propagandist sheet, nor must it be the organ of authority, or still less of a clique. A newspaper is not a tract. Its mission is something far different.—"Church Times."

The Cure for Worry

The New Testament is full of exhortations against worry and anxiety.

It is St. John who brackets together love and its opposite,—which is not hate, but fear: "Perfect love casteth out fear, for fear hath torment." He was a good psychologist. Hatred usually springs from fear. It is an effect of a preceding cause, if also the cause of a succeeding effect. Back of hatred stands the stark horror, fear. Christianity came into a fear-ridden world, and by making what is fruitful in fear realized and effective laid the ghost once and for all for those who lived by faith in Jesus. A serenity in bitter times, a calm in the midst of storm, and a sublime carelessness as to those things which worldly men deemed so important, these were the publicity methods of early Christianity. . . .

There is a time for a withdrawal of energies and interests from the things of the here and the now to draw strength from the infinite One. Christianity as society was most effective when it was most different. To obtain a proper leverage and fulcrum to lift a heavy mass there must be a purchase from without. Worrying about the world won't save it. Fretting never improves a difficult situation. Security rooted in the unchanging is the secret of remolding the changing. A peace of soul and a calmness of temper with regard to the stupendous mysteries of eternal life have as their fruits that enviable ease, comfort, security with regard to this life evinced by a certain lightness and flippancy which express and propagate the joyous serenity of fearlessness. The fun of living is spoiled when life is lived

Universal Week of Prayer

Sunday, January 3, to Saturday, January 9

Sunday—Preaching and Prayer for a Deepening of the Consciousness of God
Monday—Prayer for Faith and Loyalty to a Conquering Christ
Tuesday—For the Leadership of the Holy Spirit
Wednesday—For International Goodwill and Coöperation
Thursday—For the Protection of Home and Youth
Friday—For the World in a Day of Depression
Saturday—For a Worldwide Spiritual Revival.

The Dispensation of the Holy Spirit

Rev. H. C. Morrison, D.D., Louisville, Ky.

The apostle says: "Know ye not that your bodies are the temples of the Holy Ghost?"

This is a startling thought, that we are to be inhabited by the blessed third person of the Trinity. We are to keep in mind that the Holy Spirit is a person; that he can and does pray for us; that he can be resisted, grieved, sinned against; that he can depart from those he once inhabited and leave their house in empty desolation.

Those of us who preach the gospel should preach with the understanding that there is an invisible person present who hears every word, knows our thoughts, and understands our deepest, unuttered motives. Every conference that assembles, every association of Christian workers, every convention that would meet to plan for the promotion of the church, should remember that the Holy Spirit is an invisible person, is present, and all such assemblies should be careful to seek and secure his leadership.

The meeting of the official boards of the various churches ought, first of all, to pray for his presence and direction, and then each individual member should be careful not to plan, to wish, or undertake to do anything that would conflict with the leadings and endorsement of the Holy Spirit. This should be true of all groups of women in their varied church work. In everything we should recognize that the Holy Spirit is God's appointed leader for all things concerning his kingdom in the world, and to get into conflict with him and grieve him means failure, even when men flatter themselves that they are doing great things and making successful progress.

The Holy Spirit empowers preachers and religious teachers to speak the truth with the peculiar emphasis which makes it the sword of the Spirit. He must convict of sin. He alone can regenerate. He can reveal to the inner eye of the soul its uncleanness, its deep, carnal tendencies. He, and he alone, can apply the precious blood of Christ which cleanses from all sin. He is the teacher who can bring to us wisdom from above. He, in the intricate and tangled paths of the world, can find for us and lead us in the highway of holiness. He is the gracious comforter who can bind our broken hearts, banish our fears, and give us songs in the darkest night of our earthly pilgrimage.

Let us never forget that we are living in the dispensation of the Holy Spirit, and in humility, consecration and faith claim of him the fulfillment of all his blessed offices in us!—"Pentecostal Herald."

not dangerously but without anchorage. Living dangerously means living in time on the edge of eternity—with reverence for what deserves reverence, and a due flippancy for all else beside.—"Living Church."

Give the Brain a Change!

Speaking as president of the Mathematical and Physical Sciences Section of the British Association, Sir J. J. Thomson said:

"I think it helps one to get new ideas if the mind does not dwell too long on one subject without interruption, and if every now and then the thread of one's thought is broken. It is, I think, a general experience that new ideas about a subject come when one is not thinking about it.

"I am not a psychologist and do not know the views held as to how new ideas originate, but to my mind there is considerable practical analogy between this process and the induction of currents in a magnetic field. For this to occur, change as well as the magnetic field is necessary.

"If a circuit is in such a field nothing happens as long as it is in repose, but if you disturb this repose currents begin to flow through it. Now compare the circuit to the brain, the magnetic field to the state produced in the brain by long thought about a subject, the starting of a current to the starting of an idea! No ideas will come as long as the brain remains in the same condition without any change in its point of view, but if this changes, then currents or ideas are produced in the brain. The change (as it were) strikes sparks in the brain. . . .

"There is far more in physics than is dreamt of in our theories, and Nature herself, if we observe her carefully, is more suggestive of ideas than the minds of the most imaginative of us. The ideas which revolutionize science are just those of which our theories give no indications. Theories are the life-blood of physics. Most of the researches in our laboratories originate in an attempt to test a theory. Theory, however, may be injurious if it makes us concentrate our attention exclusively on the particular problem it suggested, and to treat as an annoyance, to be avoided by a change in method, any anomaly in the experiment which interferes with our progress to the goal. The anomaly may be the outcrop of a vein rich in new phenomena. After Röntgen had discovered X-rays another physicist who

RECORD OF CHRISTIAN WORK

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Volume 51 — Number 1

Contents for January, 1932

Page

Religious Thought and Activity: At Home and Abroad 5
The Cult of Sun Yat-Sen—Financial Efficiency and Economy—Religious Beliefs and Practices in Haiti—By Way of Suggestion and Illustration—For a New Year Start

The New Way—Rev. F. W. Archibald Bosch 13

The George Coles Stebbins Deposit of Gospel Hymn Material—Rev. J. B. Clayton, D.D. 13

Religion: A Defence or a Proclamation?—Rev. Frederick K. Stamm, D.D. 16

Woman and Jesus: 3, Wells, But No Water—Rev. Milton T. Stauffer, D.D. 19

Essential Christianity—Prof. Charles R. Erdman, D.D. 21

Atheism—Rev. James I. Vance, D.D. 23

The Message of the Gospel According to John 26
(International Sunday School Lessons) The Son of God Becomes Man—The First Disciples—Nicodemus—The Samaritan Woman—Jesus Feeds the Multitude

Christian Endeavor Topics—Mrs. Ida Q. Moulton 29

Selected Thoughts for the Quiet Hour 31

Bible Notes for Daily Devotions: *Christian Character—"Whatsoever Things"—Paul's Ministry*—President W. Douglas Mackenzie, D.D. 33

Our Book Table 40
Voices from Past Millenniums—The Bible: An American Translation—Does Christ Make Free?—Religious Realism—The World Mission of Christianity

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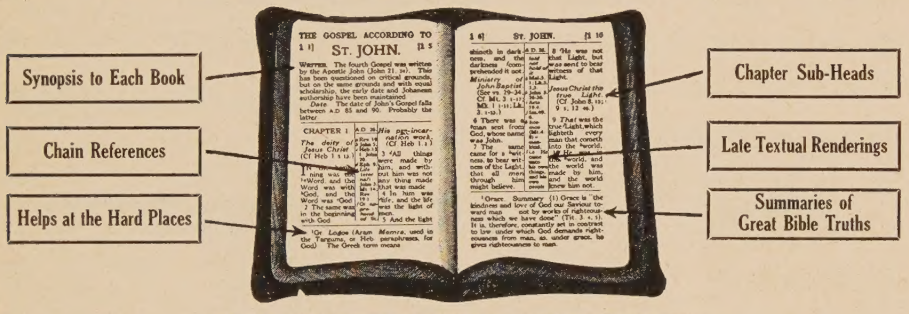

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TO YOU

THE NORTHFIELD

EAST NORTHFIELD, MASS.

had been working with somewhat similar apparatus said that he had noticed that any photographic plates near his tube got fogged and spoiled. He moved his plates further away and left it at that. The discovery of argon by Lord Rayleigh arose from some vexatious discrepancies in a series of weighings."—"Public Opinion."

DEFEAT OF FEAR (THE), AND OTHER STUDIES, by Henry Howard. Fleming H. Revell Co., New York. 217 pages. $2.

Fear has been the subject of psychology, of fiction, and of sermonizing for several years past. Dr. Howard of Fifth Avenue Presbyterian Church, New York City, deals with "The Defeat of Fear" in 60 pages, taking Revelation 1.17, 18 as his starting point and specific against fear, and relating it in separate sections to the dread of life, of adverse circumstance, of carrying on, of death, and the dread of discovery. His treatment is of course Biblical and evangelical.

The other Contents are grouped under "Things to Think On" (80 pages), "Passiontide and Easter" (30 pages), and other shorter studies.

A man holding acceptably such a prominent pulpit has something to say when he preaches.

CALENDAR, JEWISH AND CHRISTIAN, 1932, with Notes on Jewish History, Manners and Customs, as designed by the late S. B. Rohold. Mount Carmel Bible School Press, Box 206, Haifa, Palestine. 112 pages. 40 cents; 1/6.

Before Mr. Rohold died last February he had sketched the plan for this second year's issue of this calendar.

It is intended primarily for Gentiles, to give them a grasp and understanding of things Jewish. Hence it runs from January to December. There is a fourfold record for each succeeding day in columns listing (1) sabbaths, feasts, fasts, new moons, anniversaries, and special days; (2) the portion of the Law to be read in the synagogue; (3) the portion of the Prophets to be read in the synagogue; and (4) the corresponding day of the Hebrew month. Explanatory Notes, 34 in number, are meaningful.

A biographical sketch of Mr. Rohold acquaints the reader with an unusual life spent in Christian service for fellow Hebrews. A 16-page study of Jewish prayer is one among other valuable features.

By word be true, by thought be free,
Guard well thy tongue, I counsel thee!
—Old Scottish proverb.

Record of Christian Work

Volume 51 January, 1932 Number 1

✠ The eleventh quadrennial convention of the Student Volunteer Movement will be held in Buffalo, December 30, 1931 to January 3, 1932. The theme will be: The Living Christ in the World Today.

✠ A few years ago the editor of "New Youth" wrote an article on Christianity and Chinese people. In conclusion he said:

"I am willing that Jesus' sublime personality and ardent sentiments should be inoculated into the blood of the Chinese people."

✠ It is to be remembered that the millions of victims of the floods in China will not be able to stand alone until next April or so. Officials estimate that ten million people will be dependent upon outside relief this winter, with forty millions more less seriously affected. Hence the need of relief funds.

✠ Jews were exiled from Spain on March 31, 1492, twelve years after the Inquisition was started, with the pope's blessing, at Seville. Since then Jews were not permitted to practise their religion publicly in that Roman Catholic country. The recent revolution has, however, brought a change of attitude towards Jews and Protestants in Spain, and what is believed to have been the first public celebration of a Jewish rite there since the expulsion was held recently, when a rabbi came from Morocco to marry a Jewish couple in Madrid.

✠ The number of converts to Romanism throughout Germany in 1929 did not reach 9000, according to the "Ecclesiastical Handbook for Catholic Germany," issued by the Central Bureau for Ecclesiastical Statistics.

This was offset by a leakage of 43,000 persons from Romanism.

Of 20,000,000 Romanists only 12,000,000 are reported as having fulfilled their Easter duty.

Only about 36% of mixed marriages were solemnized before a Romanist priest in 1929, and only 46% of the children of mixed marriages were baptized in the Romanist church.

✠ A definite step toward the union of the Unitarian and Universalist churches, for many years a cherished ideal, was taken at the Universalist General Convention in Buffalo, N. Y., last October, when a motion to substitue the word "co-operation" for the word "uniting" in the annual Unitarian resolution was overwhelmingly defeated, a new board of trustees favoring immediate union with the Unitarians was chosen, and it was voted to appoint a commission to meet with a Unitarian commission and formulate a plan of union to be presented at the next annual meetings of the two fellowships.

✠ "One of the main tasks to which I have set myself since coming here is the circulating of literature," writes Rev. M. D. Farnum of the Inland Sea, Japan. "Although I cannot speak the language with any degree of skill as yet, I can at least endeavor to get the printed page before the people. Christmas gifts from home enable me to distribute 200 copies of the 'Kingdom of God Newspaper' every week. This is the official organ of the campaign of that name now in progress in Japan, and contains sermons by the leading pastors of all denominations, a special article each week by Kagawa, a course in Bible study, and news of the Christian world. It is a fine paper for both Christians and non-Christians, giving the former nourishing food and serving equally good evangelistic material to the latter."

✠ By a majority in the proportion of over 6 to 1 (only 45 voted with the minority), the Spanish Cortes determined that "There shall be no State religion." Article 25 of the new Constitution has these provisions:

Clause 1.—Liberty of conscience and the right to profess and practise freely any religion, within the requirements of public morals.

Clause 2.—Religious sects may only practise their cults in their respective temples with no limitations but the requirement of public order.

Clause 3.—Nobody shall be compelled to declare officially his religious beliefs.

Clause 4.—The religious (persons bound by monastic vows,) shall enjoy all civil and political rights except as regards nomination for president of the Republic.

It is intended to expel the Jesuits from the republic and to forbid the religious orders to teach in schools. The state will, consequently, take over the schools now in Roman Catholic hands.

✠ Final arrangements have been completed at Westinghouse Station KDKA, Pittsburgh, Pa., whereby radio messages may be transmitted from Presbyterian representatives in the United States to their missionaries in foreign lands. Station KDKA, one of the pioneer broadcasting stations in the world, is offering this service to the Presbyterian church on each third Saturday evening of the month, beginning at 11.15 p.m., Eastern Standard time, during the months of November, December, January, February and March.

Through a similar service KDKA has been for several years transmitting messages to the Arctic and the Antarctic, where they have brought comfort and joy to hundreds of men and women isolated during the long winter months. The Shadyside Presbyterian Church of Pittsburgh recently erected a tablet commemorating the fact that from that church was sent over KDKA the first message into the Far North, and also the first church service sent into the Antarctic, which was received by Admiral Byrd and his party. This valuable service is now to be extended through the church to the missionaries in foreign lands.

Dr. Robert E. Speer, secretary of the Presbyterian Board, 156 Fifth Avenue, New York City, is making the arrange-

Round Top (Northfield) in Winter

ments with churches and families who wish to have communications sent to their missionary representatives abroad.

✠ On a bright Sunday morning lately two workers of the European Christian Mission went out to distribute tracts in Prague, the picturesque capital of Czechoslovakia. One of them writes:

"Many people were on the streets, city people and many from the country in their beautiful native costumes. The first person to whom we gave a tract was a man with his wife belonging to the better class. He took the tract and began to read while walking, and his wife tried to read it as she walked by his side. We came to a man sitting on the steps of a large house in Huss Square in the center of the city. He took the tract eagerly, and began to read from the beginning. About 20 minutes later we passed the same spot and found him still reading, now reading the last page. When he came to the end he began again at the beginning. He came to our Wednesday evening gospel meeting.

"We met a Jew who took a tract appreciatively and began to read it. He folded the tract rapidly as he went away. This Jew came to our Sunday evening meeting, and he listened to the preaching eagerly. One could see that he was awakened by the Spirit of God.

"We gave out tracts carefully and prayerfully. Not one of them was thrown away. Only one person refused a tract, and he was a priest. We believe that through the tracts we preached to a large audience this Sunday morning, and as a result several people came to our meetings. We are sure the tracts were read in many homes. May God bless the seed sown!"

✠ Protestantism in restored Poland has taken new life. Six evangelical churches were reorganized after the War. Although not yet recognized by the government they have achieved much.

The autonomous Protestant churches are:

The Evangelical Church of the Confession of Augsburg, with over half a million members, and home missions, hospitals and schools. German and Polish Lutherans have developed an active youth movement;

The United Evangelical Church, with about 300,000 members;

Smaller churches—the United Evangelical Church of Polish Upper Silesia, 40,000 members; two Reformed Evangelical churches, 110,000 members; the Evangelical Church of the Confession of Augsburg and of the Helvetic Confession, 340,000 members; and the Old Lutheran Church, with eight centers.

These churches present differences of confessional order, language, culture, and formerly of national frontiers. However, the restoration of nationhood to Poland has led to efforts at unity among the churches. In 1926 a committee of the Evangelical churches was formed to work for union, to develop fraternal relations, and to defend their rights and interests. Last year a general conference on home mission work was held. Collaboration on a religious press and in a youth movement is now being sought. The theological department of the University of Warsaw has 115 students, Poles, Germans and Ukrainians.

A Productive Experiment

The manager of the Baptist Publishing House conceived the happy idea of placing the following sign in a window of the Baptist bookstore on Carmo Street in the city of Rio de Janeiro:

"QUEREIS SABER DA VIDA ETERNA? ENTRAE E RECEBEREIS GRATUITAMENTE UM EXEMPLAR DO LIVRO QUE TRATA DO ASSUMPTO, COM A CONDIÇAO UNICA DE O LERDES."

Translation:

"DO YOU WISH TO KNOW ABOUT ETERNAL LIFE? WALK IN AND RECEIVE A FREE COPY OF THE BOOK THAT EXPLAINS THE SUBJECT, ON THE CONDITION ONLY THAT YOU READ IT."

Attached to the sign at the bottom was a copy of a New Testament opened to a choice passage in the Gospel of John.

The sign had been in the window only two weeks when it was found that one hundred men and women had asked for a free copy. Each one for the asking had received a 25-cent New Testament, and each promised to read it from beginning to end. They gave their names and addresses, and some promised to return to buy other religious literature.

"The sign must come out," said the manager. "It is running up our bill too fast!"

"It seems too bad to take it out," said some lady missionaries. "Let's pray that it will not have to stay out long!"

A few days later one of the ladies was able to turn over to the bookstore a gift of 234 milreis. This gift made it possible for 155 others to receive a New Testament.

The sign was in the window six weeks, and during that time 255 asked for a copy of the book that tells about eternal life.

The New Day in the Presbyterian Church

Dr. Mark A. Mathews of Seattle, who is minister of the Presbyterian church having the largest membership in America, writes in the "Presbyterian" of "The New Day in the Presbyterian Church" as a result of action taken at the last General Assembly. His article has suggestions for all the denominations.

Summarized, his points are:

The machinery of organization and the material side of church activities shall be relegated to a minor position. "You cannot present a budget and make

it a substitute for a Macedonian call." The spiritual condition of the church must be comprehended, the passion for souls must be increased.

Preaching shall again occupy its supreme place. Men have lost the power of preaching because they are trying to preach about things outside the Bible. The imperial place on earth is the pulpit.

There shall be no compromise on fundamentals, and no neutral ground. Jesus Christ shall be all, and in all!

The agencies of the church must recognize the rules and laws of the church. Boards are only agents.

A Pharisaic and holier-than-thou spirit should never be manifested.

The effort of superficial people to create a status of intellectual snobbery, to put a cap and gown on practical atheism, arouses disgust. The church needs humility, the spirit of prayer and brotherhood and love and equality, real spiritual democracy.

The literature of the church, applicable to all ages, will within the next ten months emphasize only the atonement.

"The Presbyterian church at heart wants to be right, and a large majority of its members are fundamental and true. . . . Awake and follow the leadership of the Holy Spirit!"

Raewind Christian Institute, Panjab

This institution is a Methodist school of 10 years' standing, located in a Christian community of over 60,000 people in a great province with a population of over 25,000,000. It aims to train boys for life in the villages by giving them the essentials of Christian living, a rudimentary education, and an elementary knowledge of carpentry, poultry-raising, agriculture, home improvement, and the like. A part of each day is spent in learning these village industries.

Raewind must now undertake the development of the plant with permanent brick buildings. A high school building and cottage dormitories are the immediate needs. Besides these a missionary bungalow for the school principal, additional quarters for the teachers, more land, and an irrigation system are on the list of needs, which in all are estimated to require about $65,000. The whole project is to be a memorial of Bishop Homer C. Stuntz, who raised the first $5000 for the school, but donors are invited to adopt any unit as a memorial gift.

Rev. Earle M. Rugg, principal of Raewind, a missionary who has spent 15 years in India, is at present in this country and is authorized to solicit and receive funds for his school. His address is 815 Carson Avenue, Rochester, N. Y.

India has her problems of materialism, agnosticism, and indifference to morals and truth, like the rest of the world.

The churches' power and spiritual force will depend upon the training of the young Christian leaders. Morals and religion are both taught and caught.

A Few Facts and Reminders

One out of five of all the human family lives in India.

More than 90% of the people of India cannot read or write.

4,000,000 Indians have sought salvation through Christ during the last century. More than 75% of these cannot read or write.

The Christian Indian churches are dependent on the older churches of the West for schools and education, and so must depend for some decades to come if the church is to go forward.

The Cult of Sun Yat-Sen

A rather striking book reaches us from "The Independent Weekly" of Shanghai. It is an English translation of the earliest written work of Sun Yat-Sen, the key man in the Chinese Revolution which overthrew the Manchu regime in 1911. It embodies his political philosophy of the Three People's Principles and the Five-Power Constitution.

His method was to inspire his fellow countrymen to exert themselves unstintedly to rejuvenate China. The problem he faced was the prevailing impression that the task was too difficult. The ancient precept held sway: "To understand is not difficult, but to act is difficult." Careful study convinced him that this specious adage was wrong. He came to hold, on the contrary, that to do is easy and to understand is difficult.

If every day throughout the year
Were filled with love and cheer,
With merry greetings, kindly deeds,
And watchfulness of others' needs,
With brotherhood that links each soul
With the Christmas spirit of good will,
Oh, what a good old world 'twould be!
Let's try to make it so! Agree?

This truth, he felt, would dispel the fear of difficulty in action. His book has, indeed, as subtitle:

"To Do Easier Than to Know."

He proved his maxim by 10 actual instances. The first is dietetics: in which he eulogized Chinese dietetics as the best in the world, handed down from past centuries and millenniums even though neither the ancient Chinese nor the most modern chemists have understood the life processes. Living things can eat and drink from the moment of birth, however. Other proofs in everyday experience are found in the use of money, the ability to write, architecture, ship-building, and other arts and sciences.

Other aspects of his maxim are explored in the book, and in a final chapter is a review of the Chinese Revolution of 1911 with the title "Determination Wins."

It is a remarkable instance of the power of an idea in awakening a nation.

Forward Movement of the Church of Scotland

The Church of Scotland has undertaken a forward movement for the quickening of its own spiritual life. This, rather than any set program of extension or finances, seems to be its aim. Of course the other things will be the fruit of rededication to a common purpose and realization of their great fellowship.

This movement grows out of a sense of the responsibility of the recently united church as a national church (1929), asserting both its unity and its solemn engagement to be the living soul of the Scottish people.

A book of 270 pages sets forth "The Call of the Church." Herein is the church's message as to its relation to the nation, its overseas work and world mission, and its resources in man and

money power. It is a comprehensive statement of the character and activities of the church.

The first Congress of the Church of Scotland was held in Glasgow in October. It had been in preparation for two years. The interest of its membership of a million and a quarter had been stirred by pulpit appeals, and by articles in the papers and magazines, as also by "The Call of the Church." Over 2500 delegates registered for the Congress.

President Elliott Speer of the Northfield Schools, who is now studying for a time in Scotland, attended the Congress and writes:

"It was a great sight to see 3000 people cramming that largest hall in Glasgow, and to realize that they were the representatives of the Church of Scotland from all over this country and from its mission fields abroad. In this Congress the church is giving a great example of what a union of churches should mean. They have deliberately turned their backs on any fixed goal such as new members for the church, new funds for its work, or new enterprises at home or abroad. As Dr. James Black said in his sermon on the Forward Movement in St. George's last Sunday, speaking to his congregation of the significance of this movement, it depends on the aims of the Forward Movement for the spiritual life of each church member and a renewed contact with the power of God in the life of the church."

Financial Efficiency and Economy

Church efficiency and economy by interdenominational co-operation, especially in financial matters, are the aims of a new move by the Home Missions Council, in which are affiliated 27 Protestant bodies of the United States and Canada.

It has established a Church Building Campaigns Bureau, whose counsel and services will be available to all Protestant churches, with a maximum of satisfaction and a minimum of cost, in the wise financing of debts and new buildings and in meeting other urgent financial and spiritual problems.

This new bureau will be headed by Dr. Albert F. McGarrah, which assures the sanity and wisdom of its policies with immediate usefulness and success. For years Dr. McGarrah has been director of a Church Building Campaigns Bureau established by the Presbyterian General Assembly as a department of its Board of National Missions with offices in the Witherspoon Building, Philadelphia. Its notable success in helping churches of all sizes and types to finance debts and other needs challenged widespread attention. In the past seven years it has assisted in raising nearly $40,000,000 for some 750 churches. Congregations of 20 religious bodies engaged its services.

"Can churches raise funds during the depression?"

To this question Dr. McGarrah replied:

"Two hundred and forty-five churches completed campaigns yielding nearly $10,000,000 within 21 months after the depression began, with the co-operation of this Bureau. During 1930 it aided 136 churches of 15 religious bodies in raising nearly $5,000,000. During 1931, in face of the most difficult conditions we have ever met, 66 individual churches raised splendid sums with our help before the end of June, while scores of others rejoiced in stewardship and loyalty crusades with notable spiritual benefits.

"The system which under the auspices of one religious body has recently yielded such large financial and spiritual returns should now yield much larger sums and much greater spiritual values under the auspices of the Home Missions Council, with direct and immediate benefit to our national economic and social situation.

"Our recent experiences convince us that there are thousands of churches which could this year raise, with splendid spiritual by-products, funds far exceeding their fondest hopes in campaigns properly conducted after proper preparation under proper leadership."

Dr. McGarrah further explained: "This Church Campaigns Bureau is in no sense a money-making agency. It will operate with economy, under churchly supervision, somewhat like a mutual benefit association."

Immediate steps will be taken to prepare useful literature, and to set up a series of helpful conferences at central points with the general theme: "How Can Churches Solve Financial and Other Problems during the Depression?"

The Religious Beliefs and Practices of the Haitian Peasants

Pastor J. Alfred Pearce, Haitian Gospel Mission, Port-de-Paix

The illiterate peasants who constitute 75% of the population of the Republic of Haiti are voodoo worshipers. They live in constant dread of the spirits of their ancestors, known in Haiti as "Les anges rebelles" (rebel angels), or in African parlance as Zombi.

For the worship of these spirits the Haitians build private or family temples and public temples called houmforts. There are also sacred trees, under the shadow of which sacrifices are offered with the object of appeasing the spirits.

The voodoo priests are called Papa Loi and Mama Loi.

On the altars in the temples may be seen a human skull, a wooden cross, a model of a serpent, and sacrificial offerings of food and of drink. The sacred serpent is called Dombala Oveddo.

The family temples are small houses built in the compounds of the homesteads. These temples are furnished with a bed, a table and a chair for the exclusive use of the spirits, which are supposed to visit the houmforts at night. The walls are decorated with plaster images and pictures of the saints of the Roman Catholic church.

When the ancestral spirits have shown their displeasure by bringing accident, sickness or death on any member of the family they must be appeased by the sacrifice of one or more white cockfowls, goats, pigs, or bulls. After the sacrifice some of the cooked food must be deposited on a plate, and bottles of wine, rum or cola must be placed on the table in the temple for the use of the spirits.

The worship in the public houmforts has a much more elaborate ritual attached to it. The priests are robed, three tomtoms of different size and tone are used, the sacrificial bull is brought in garlanded and with lighted candles tied

to its horns. While the worshipers are drinking rum, chanting, and clapping their hands in unison with the drumming of the tomtoms the white-robed and turbaned medium, called Maitresse Ezilie, has found out, and indicates the kind of animal demanded for the sacrifice by the spirits, which may be any domesticated animal, or even a human sacrifice, a child. In the latter instance, as human sacrifices are now illegal and are not readily obtained, the worshipers usually ask to be excused by chanting a chorus in unison, which, being translated from the Haitian patois, is:

"We ask pardon, or please excuse us from offering a human sacrifice! If you ask for a goat (for a sacrifice) we will give it to you. If you ask for a bull (for a sacrifice) we will give it to you. But if you ask for a goat without horns (meaning a human sacrifice), from where will we take one to give you?"

At this juncture Maitresse Ezilie proposes the substitution of a goat in the place of a child, which is carried out as follows:

A young girl is placed on all fours in front of the altar, facing a goat, and the worshipers continue to chant in unison until the spirit of the girl is supposed to have passed into the goat and the spirit of the goat has passed into the girl. This is indicated by the girl bleating like a goat, and nibbling the leaves of a sacred twig held between the head of the goat and that of the girl. At this psychological moment the priest cuts the throat of the goat, Maitresse Ezilie catches the blood in a vessel and makes the girl drink of it, the priest sprinkles the worshipers with the blood, drinks some himself, and passes the rest around to be drunk by all those present. The goat is then roasted and eaten. Further sacrifices are offered, the hot blood is drunk, more rum is imbibed, and the dance is kept up all night in a clearing in the forest near by.

A group of students of Kinnaird College, Lahore, India

School Bells and Marriage Bells

Miss Frances Garside, New York

India has a population of 320,000,000, of which only 5.2% of the men and 1.5% of the women are literate. In forgotten corners of Syria, Egypt, Irak and Palestine, women and girls can neither read nor write.

Conditions in China have been the most appalling, but are looking up. Because of the Popular Mass Education Movement, and the reduction of the intricate Chinese alphabet to a working alphabet of only (the word seems a misnomer, but it is not,) one thousand characters, women, men, girls and boys are learning to read and write. The promise of a picture card has led many timid Chinese children to cross the thresholds of kindergartens organized by the Young Women's Christian Association throughout China. With fingers stiffened by hard labor, their grandames are learning through the same agency the strange task of forming the characters of the alphabet.

A secretary for the YWCA in China, a Chinese woman, writes in the "Green Year" ("Green Year" is the poetic way of referring to youth):

"We have been asked a number of times why we are spending so much time in educational work. Our answer is, because we find it our chief need, at least for the time being. Let us remember that unlike women and children of other lands our women are not educated, and our children, the next generation, are not likely to be. Many of them would not appreciate our invitations to attend different activities, or our visits to them in their homes, but they will come to learn, and they want their children to come to school. Through these schools we are touching several hundred homes. Our community school was started for the hundred street children who did not have much opportunity for an education but who came to our school for the sake of a picture card. We began our night school for older women and girls employed during the day when one of the One Thousand Character schools was established at the Association, and we saw the interest it inspired in our graduates who would never have had an opportunity for study had it not been for our school. We began our kindergarten at the request of our members. The mothers then urged us to build up a good primary school in which their children could continue their schooling. The vocational school has met its need."

Perhaps its particular need expresses in a degree why women in many lands will be benefited by some learning. Only through education may the women of China achieve economic independence. Only through economic independence wil they overcome their three great sorrows: forced marriage, the secondary wife, and easy divorce. A few girls in China are being privileged to choose their husbands; the great majority are still forced by their parents into marriages which are tragic. The Chinese husband may have his concubine if he wishes, and he may divorce his

wife without cause if he is tired of her, or if his father commands it, turning her and their children into the street. To his credit, this is not a common occurrence.

The great poverty of China, India and other lands is serving as a factor in emphasizing the importance of educating the women. The woman who has sufficient education to assist in conducting the inevitable little shop, the woman who can buy the daily rice with sufficient knowledge to prevent the storekeeper from cheating her, the woman who has so far advanced that she has attained a profession, is a safer matrimonial venture for a man than one who is illiterate. The greater the economic value of a woman in these poverty-stricken countries, the greater the esteem in which the husband holds her. The school bell, more than the marriage bell, rings in the security and happiness of the wife.

By Way of Suggestion

TRY THIS IN THE CHURCH CALENDAR! At the beginning of it print these seven words, so placed and distinctive in print that they stand out:

"If You Must Whisper, Whisper a Prayer!"

THE PRESBYTERIAN CHURCH OF MASON CITY, ILLINOIS, observed its Annual Apple Butter Day on October 22.

On this day the ladies gathered at the church at seven o'clock in the morning, bringing their aprons and paring knives. A committee of apple-parers started to work in the kitchen. Outside three bonfires were built back of the church, over which were placed three large copper kettles, the kind which grandmother used. This year into these three kettles went the eleven gallons of cider and the fifteen bushels of apples which had been donated.

In the afternoon, when the apple butter had been boiled down to its proper consistency and had been spiced and sweetened, a committee of canners put it into fruit jars. These jars will later be packed into barrels and sent to an orphanage.

Plan for a Revival!

The best way is for the pastor or some member of the church to say he wants to see all who desire a revival. Don't let any one else come! Then get down on your knees and pour out your hearts, asking God to revive yourselves! Don't be in a hurry to pray for your friends,—hold the people to themselves! You never see an anxious church without souls being saved. Don't wait for the whole church to move! Get two or three,—soon there will be six or seven,—form a praying band,— pray for the work, and the blessing will come! This plan never fails.—D. L. Moody.

A return to our "first love" to Christ is the starting point of individual success. When we are revived ourselves we can be used in reviving others. The Lord desires the deepest affection of his people. Where this is lacking, spiritual power will be lacking. Today there are thousands of Christians who, like Peter, seek the society of Christ and are willing to work for him, while all the time the Lord is seeking to press home the question: "Lovest thou me?" As soon as that question is settled to the Lord's satisfaction there will be an immediate renewal of their commission, and his blessing will attend their labors.—Great Commission Prayer League.

An Organized Bible Class Association

Washington, D. C., has an association that might be duplicated in all the large cities. It brings together the organized Bible classes of all denominations in the city.

Every year a summer conference is held. The printed report of the 10th annual conference is before us. It is a pamphlet of 64 pages. They usually study some of the outstanding problems of the Bible class. This year the subject was the Relationship of the Organized Bible Class to the Church. It was opened up in addresses by ministers and others, followed by discussion, on these subtopics:

Opportunities for Evangelism in Washington;

What Obligations Should the Organized Bible Class Assume in the Financial and Missionary Program of the Church?

The Relation of the Pastor and the Organized Bible Class;

What is the Responsibility of the Bible Class to the Church Worship and Service?

The conference was clinched by reports of Findings committees of pastors and of laymen, separately.

The Organized Bible Class Association summarizes its aims and methods in these terms:

It is a federation of 175 classes with approximately 15,000 members;

It is truly an association, and has never been in any sense a super-government;

It is a medium of communication between the various Bible classes, and thus furthers the ties of Christian fellowship in the city;

It is a central organization to furnish talent for social and religious programs for the classes,—always ready to supply a teacher on short notice;

It maintains an educational program aiding the cause of prohibition and law enforcement;

It is a force to organize new Bible classes;

It serves as an evangelistic agency, as church membership is stressed and stimulated;

It is a clearing house where new methods of Bible Class work are continually evolved and sent out to all the classes;

It publishes a weekly Bulletin which carries the news of the association;

It sponsors summer and winter conferences and monthly meetings of the central committee, which are inspirational and highly spiritual;

The governing body of the Association is the central committee, composed of two members and the president of each affiliated class. The teacher is a member ex-officio.

Naturally such a large body of Christian men and women is an outstanding force for righteousness in the District of Columbia.

The president of the movement is Page McK. Etchison, and its headquarters are at 1736 G Street, N. W., Washington, D. C.

By Way of Illustration

ONE NEW YEAR'S morn in his later days, when John Wilkinson and Hudson Taylor both lived at Stoke Newington, Hudson Taylor early on the first day of the year sent John Wilkinson, missionary to Jews, a £5 note with the Scripture upon it:

"To the Jew first."

At noon John Wilkinson sent Hudson Taylor, of the China Inland Mission, a £5 note with another Scripture:

"And also to the Gentile."

"To the Jew first, and also to the Gentile!" Romans 2. 10.

THERE WAS A LADY who told her minister one Sunday morning, "This sermon was not over my head," with that sweet emphasis on "this" which every minister knows so well. Meaning to ease the impeachment of "those" sermons, the estimable woman during the week asked the preacher if her remark had been out of place. The reply of the minister was:

"Not at all! Only after church would not have been quite the time for me to say what was in my mind, but now I will. When the sermon is over your head, raise your head!"

WILLIAM EWART GLADSTONE and Thomas Huxley once debated about the first chapter of Genesis. In the course of that controversy Mr. Huxley said:

"In the 8th century before Christ, in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle.

"'WHAT DOTH THE LORD REQUIRE OF THEE BUT TO DO JUSTLY, AND TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD?' (Micah 6. 8.)

If any so-called religion takes away from this great saying of Micah I think it wantonly mutilates, while if it adds thereto I think it obscures, the perfect ideal of religion."

FOUR ALPINE CLIMBERS were making their way to a lofty peak. For safety they were lashed together. At the edge of a great precipice the hindmost man slipped over and drew the next after him, and these two drew the third, but the fourth man drove his pick in the ice and held on. Soon the rope broke and the three were dashed to death on the rocks below.

A lady watching them through a glass gave the alarm, and a search party brought the bodies to the hotel. When later the man who was saved came to the hotel he noticed that the guests avoided him. Persisting in asking the reason, he was told that the men had found the rope was cut!

Yes, we can cut the rope of responsibility and save our miserable selves, but how will it look when we stand before him who sacrificed himself for us? —D. McTavish.

CHANGES IN THE WIND'S DIRECTION and in its force are only slightly due to lateral influences, to conditions on this side or on that side, says Dr. John A. Hutton. The source and fountain-head of the whole mysterious business lies far away above our heads in the upper, it may be the upmost, air.

Dean Paget recalls a conversation he once had with the skipper of a fishing-boat whose home-port (I think) was on the south coast of England.

"When fishing for the night is over," thus the skipper ended his talk, "we set our course for home. It often happens that the wind has fallen and the sea is still. But even so," he continued, "we always keep up our sail. For it often happens that when there is no wind on deck there is a movement higher up which the sail catches. Many a time when morning breaks we find ourselves nearer home than we thought!"

Trophies of Grace

Can An Opium-Eater Be Converted?

H. MARSHALL, Insein, Burma

"Can an opium-eater be converted?" is a question that has sometimes been asked me by the students. I have replied that I believed he could be, and there are many such cases. A few days ago one of the senior students gave me this story.

During the long vacation of 1930 he trained a group of village young people in singing, testifying as to what Christ had done for them, and in putting on a little play showing how a drunkard could be converted through Christ. This group went to some of the nearby villages and put on their program.

In one village, Taikgyi by name, they found the folks in a bad way. Especially one man was miserably poor, having spent all his own money and all he could borrow or steal on opium. He was in rags, his hut was dilapidated, and his family in want. He often paid a rupee (33 cents) for a bit of opium as large as a kernel of rice, so priceless did it seem to him. When he could not get the drug he suffered all kinds of aches and pains.

He listened to the singing and heard the testimonies and saw the drama, and then he began to ask himself if there was any hope for him. The young folks told him that in Christ there was hope, and he responded by saying:

"I'll try!"

The experiment turned out well. His reform was immediately noticed, and soon his whole family was beginning to live differently. His son-in-law, who had been notorious all over the place for his loud mouth and vile language, at once began to soften his tones and change his vocabulary, and is now highly respected. So well has he shown the power of Christ to change his life

For Peace

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceful wisdom those who take council for the nations of the earth, that in tranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love through Jesus Christ our Lord!

that after a year of being under observation he and his family were baptized during the hot season of 1931. There are now several other families that are becoming candidates for the ordinance.

Another interesting bit of history also came out when the student told me that in that village a few years ago all were primitive demon-worshipers. A Christian preacher went to live there, and won a following among a few of them. The rest were so disgruntled that they moved off to another site, and then thinking to fortify themselves against the foreign religion called in a Burman Buddhist monk to be their spiritual leader. But he soon began to lead something else. He saw that the villagers had some trinkets, well-woven clothes and cattle, so he gave the hint to some oldtime pals of his, and one night there was a "dacoity" (robbery) and most of the valuables were led off. The priest soon found it convenient to leave also. They went back to their old demons, who at least did not lead dacoities against them. But now they are thinking of taking another and a better step. A new day is dawning for them.

Saved Through the Bible of a Priest

Mrs. Isaac Wesley Clark, Inland South America Mission

When Mr. Clark and I went to Albuquerque last year, to stay there for a short while, we first tried living at the port. Albuquerque is situated four miles inland from the Paraguay River.

Early Sunday morning, the second day in our little thatch-roof, mud house, an old man clapped his hands outside our door. It was a man named Señor John Licio. He had walked barefooted on account of the mud a distance of four miles to find us. He told us he had heard some evangelists had arrived, and he had come to spend the day with us. He said that he was a believer. Mr. Clark remembered having met him when he first visited Albuquerque on his bicycle.

We had breakfast together, and then reading of the Word and prayer. At the meeting held in a neighbor's house in the afternoon and in the conversation during the day Señor John showed a longing to hear the Word of God explained.

Monday we moved into Albuquerque, and Señor John visited us daily and attended all the meetings. He also invited his neighbors. It was a joy to sit and talk of the Bible to him. He liked to tell some story he had read and re-read years ago, and to ask us from time to time if it was not thus and thus. When we would assure him that it was correct he would continue quite satisfied.

One day I said: "Señor John, you know the Bible well. Have you been reading it a long time?"

Then he told us how he received the first Bible he ever saw.

About 19 years ago a young Negro who liked to sing in the serenades and at dances was wanting some verses to sing at the Cururu, a dance that lasts three days and nights. The sexton of the Roman Catholic church liked the young black fellow, so when he asked him if he had a book that had verses in it, he said:

"No, I haven't any, but I will get one for you."

The sexton looked in the church, but could not find anything. He stealthily went into the priest's room and from there stole a Bible that was on the shelf with some other books. The sexton gave the Bible to the Negro, and he was quite content.

This young man tried to use the verses he found in his new book in the Cururu, but found that they did not seem to work to his satisfaction. Later he gave it to Señor John, saying that he could not use it nor could he understand it. Thus this man received the priest's Bible that had been stolen from its place on the shelf where no doubt it had lain for years unused.

Let us follow the story of this Bible!

Señor John Licio began to read the Bible in his little mud house. He read it more and more, and ofttimes became so fascinated with it that he could not lay it down, but read on for hours. He asked God to show him what it all meant. About three years later (I cannot be certain about the time of each step of the story,) a Brazilian visited Albuquerque, where Señor John had moved from Cuyaba. The Lord led him to Señor John's house, for didn't he know that a sincere heart was seeking to know him? The child of God, Señor Barbosa, showed Señor John the way to receive the Saviour into his heart. Señor John was born again by believing upon him who said, "I am the way, the truth, and the life." How happy he was to know that the Book that he had been reading was truly the Word of God, and that God had revealed himself to him through it!

With understanding now, quickened by the Holy Spirit, he turned again to the precious book and continued to read until his sight began to fail. It has been his only guide for these 16 years, as there is no pastor or other believer in this village with whom he can have fellowship.

Soon after finding the Lord he and his family were baptized by a Baptist preacher who passed through Albuquerque. The Word of God is not bound, even on the shelf of a Roman Catholic priest!

For a New Year Start

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear;
I will sometimes look about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead;
I will not be swayed by envy when my rival's strength is shown,—
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine!

The New Way

Rev. F. W. Archibald Bosch

Ye have not passed this way heretofore. Joshua 3. 4.

Take down the old calendar, hang up the new, for the year is gone!

As you look back over the days that are past no doubt there are many changes you wish you could make, for there are some things that have been done of which you are ashamed, some things that you regret, some things that you neglected to do. But it is too late! The die is cast, the events are fixed, the deeds have been recorded, and no power on earth or in heaven can change them, for they are chiseled on the tablets of the ages.

The new year, however, is before us. Its record is yet to be made. Several hundred clean, white pages are ready for the next chapter of your life. What will you write upon them? Will you write deeds of cheer and good will, or of animosity and ill-feeling? Will the history that you record be that of loving service or greedy grasping? Will it be the record of a life lived in the interest of self or the king? Paul says:

"Set your affections on things above!"

Thank God, every new year gives us an opportunity to do better! It gives us another chance. What are you going to do with 1932? As a member of the church, are you going to do your part toward its upbuilding? Are you going to tackle the thing you ought to do and not quit until it is done, or are you going to shift the responsibility, ignore the privilege, be indifferent? Will the new year mean anything in the development of your soul, the enlarging of your vision, the quickening of your spirit? Will the end of 1932 find you a more consecrated Christian, a more devoted church member, a better citizen?

The new year is before you. Resolve to start it right! Start the journey with Jesus! This may be your last year on earth,—who can tell? The future is veiled from our eyes. It may be a year in which you will have to go through the valley of deep gloom, over the hills of difficulty, through fires of trial, but wherever it leads it will be a happy year if walked in close fellowship with the Man of Galilee. And remember,—

"Whatsoe'er the new year brings thee
Comes to thee but by God's will;
Wheresoe'er thy path may lead thee
May his peace be with thee still!"

O God of the years, whatever the message of the year that is past may have been, whether of darkness or light, joy or sorrow, I stand expectantly looking into the future and enter the new year with hope and cheerfulness, for thou art my God and thou wilt not forsake me nor leave me! As my guide, direct my feet, I pray thee, that they may never go into paths that lead away from thee! Give me the power that will enable me to meet all of the experiences of the year with courage and faith! And help me so to live that each day I shall come nearer and nearer to the character of Jesus Christ! In his name. Amen.—Selected.

The George Coles Stebbins Deposit of Gospel Hymn Material

Collected by Dr. J. B. Clayton, Washington, D. C.

Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come!"
And thro' the dark, its echoes sweetly ringing,
The music of the gospel leads us home!

The aims of the George Coles Stebbins Deposit, now placed in the Library of Washington Cathedral, have been inclusive and conclusive,—to include all and exclude none of the varied manifestations of evangelistic song, thus furnishing an ample and unbiassed mass of material for the study of the origins, development and distribution of the gospel hymn. The collection therefore has a place for every typical mode of spiritual life in America: all church affiliations and sects, religious brotherhoods and societies. With this comprehensive assemblage of thousands of gospel songs are to be found both the classical church hymns as well as contemporaneous secular songs. These three groups—the church hymn, the gospel song and the secular song—are essential to any appraisal of their interrelations in the cultivation and expression of the religious life.

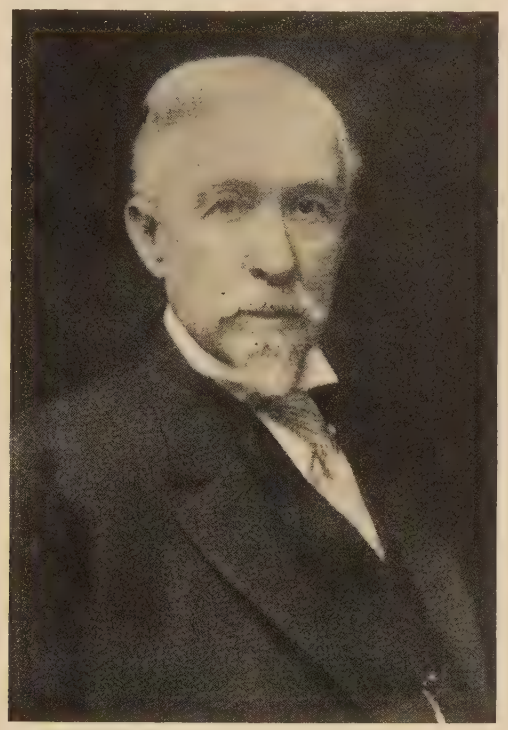
There is a sure but not always exact difference between the church hymn and the gospel hymn. There is a degree of some such distinction as exists between the Norman and the Gothic in architecture. The Norman is solid, massive, horizontal, stretching OUT; the Gothic is no less solid and massive, but it is a vertical, stretching UP. The Norman compels the observer to look across: the Gothic, to look up. The gospel hymn at its best is as solid and sometimes as massive as the church hymn. It is horizontal, looking around the world and seeing "all classes and conditions of men." It embodies evangelical truth infused with fervid appeals. It usually asks for an immediate personal decision to accept Christ and his salvation, relying on his saviourhood and pledging obedience to his lordship; while the classic or standard church hymn, without sacrificing either evangelical doctrine or vitality of personal faith, seeks the permanent realization of the presence and the satisfying possession of the love of God.

The church hymn invokes God, the gospel hymn invites man. The two are one in presenting the word of the cross, that God was (and is) in Christ, reconciling the world unto himself. It has often happened in the blessed vicissitudes of the soul that the gospel hymn has become a standard church

hymn. For example, Bradbury's settings to "Just as I Am" and "He Leadeth Me" are at home in any hymn book.

In general, the successful gospel hymn has four indispensable characteristics: simplicity of melody and harmonic structure, tunefulness in musical phrase and line, cheerfulness —even joyousness—in both lyric and tune, and last and never least, it must be shoutable, since many simple and godly (if not musical) souls do not think they are singing at all unless they shout. Many gospel hymns actually ask their singers to do that thing.

Gospel-hearted men with gospel-minded music have met



George Coles Stebbins

He is still composing new songs of the Christian life in the fulness of his 86th year

this fourfold demand with amazing success and frequency. It must be admitted they have sometimes, but not often, taken the step from the sublime to the absurd. There are a few gospel hymns (miscalled) which are merely sweet nothings fashioned into pious little ditties, and set to the tinkling tintinnabulations of jumpy rhythms reminiscent of baby's rattle. But think of the spiritual splendors in lyric and tune to be found in such songs by Philip Paul Bliss as "Hallelujah! What A Saviour!" "Almost Persuaded," "Wonderful Words of Life," "Once For All," "I Am So Glad," "Eternity," and "Whosoever Will"!

The better gospel hymn is loyal in every way to the gospel and spirit of Jesus, and deserves its title. The cultured and the uneducated Christian alike needs both the formal songs of praise and the guileless, happy, homely, easy songs that find a place somewhere in the apostolic "psalms and hymns and spiritual songs," all of which all Christians are urged to sing "with grace in your hearts to the Lord," and in the similar appeal to "sing and make melody" in the heart. There is hope that the Lord will be pleased even if a scientific musician is not!

The perfection of hymnology is to be found in the Anglican hymnal. It is useless to expect any nobler hymn tunes than Sullivan, Smart, Stainer, Dykes, Goss, and others have provided. But may not the children of God sing in their Father's house and whistle in their own backyards the stirring and cheering melodies of Root, Bradbury, Bliss, Sankey, Stebbins, McGranahan, Kirkpatrick, Sweeney, Tillman, Tullar and Gabriel? The gospel song has an unquestionable mission to the man who cannot, or at least does not, appreciate the perfect church hymn.

The more prominent of American evangelists who used the gospel hymn in their meetings are represented in this collection.

Charles G. Finney (1792–1876), the predecessor of D. L. Moody as the leader of American evangelism, used, though but scantily, such hymnbooks as he found in the churches. "I never saw a singing revival amount to much," was his final verdict. On one occasion he sat in the pulpit with his fingers in his ears that his tortured spirit "might not hear their dreadful howlings" while the saints—sang. One has only to study the hymnbooks of Dr. Finney's earlier years to see the most unsingable tunes ever written to some of the gloomiest verses in print.

Mr. Moody found a different condition. To his meetings there came great multitudes who wanted to sing. With his marvelous ability to meet every need that arose in his career, he enlisted such soloists, composers and conductors as Bliss, Sankey, Stebbins, and others, who met the demand for popular religious songs with phenomenal success. "The Prize," by Root and Bliss (1871), reached a sale in excess of 100,000 copies, while the series of six books specifically known as "Gospel Hymns" passed the 1,000,000 mark. And there have been hundreds of kindred books, some coming out in every year from 1871 to 1930.

Of the more famous evangelists who used some book or books of their own, produced either by themselves or under their direction, 21 are represented in the George Coles Stebbins Deposit, as follows:

Baptists (3): A. B. Earle, Elder Jacob Knapp, and Henry Marvin Wharton;

Congregationalists (6): Edward Payson Hammond, B. Fay Mills, D. L. Moody, Asahel Nettleton, Reuben Archer Torrey, and D. W. Whittle;

Methodists (9): B. B. Bosworth, Alfred Cookman, Thomas Harrison, Sam P. Jones, John S. Inskip, Luther W. Munhall, William McDonald, Sam Small, and Charles H. Yatman;

Presbyterians (3): J. Wilbur Chapman, George F. Pentecost, and William A. Sunday.

To these may be added a book compiled by George Campbell Morgan (Congregationalist), and a book by Gypsy Smith (Methodist), both of England.

The more prolific and otherwise prominent American com-

EVANGELICAL SCHOOL OF THEOLOGY

posers and singing evangelists of the gospel hymn, or compilers of such books, are represented in this collection with satisfactory completeness, and in many instances by autographed copies:

Charles M. Alexander (1867–1920), 5 books; Peter Philip Bilhorn, 8; Philip Paul Bliss (1838–1876), 4; William B. Bradbury (1816–1868), 18; William Howard Doane (1834–1915), 4; Edwin O. Excell (1851–1921), 20; Charles H. Gabriel, 13; J. Lincoln Hall, 12; Thomas Hastings, 8; William J. Kirkpatrick (1838–1921), 15; Robert Lowry (1802–1869), 6; James McGranahan (1840–1907), 15; Lowell Mason, "the Father of American Church Music," 13; I. H. Meredith, 8; C. Austin Miles, 9; H. R. Palmer (1834–1908), 2; Philip Phillips, "the Singing Pilgrim, who preceded all other singing evangelists," 3; Homer A. Rodeheaver, 7; George F. Root (1820–1895), 6; Ira D. Sankey (1840–1908), 26; George Coles Stebbins, 22; John R. Sweeney (1837–1899), 11; Charlie D. Tillman, 7; Daniel B. Towner (1850–1920), 14; Grant Colfax Tullar, 6; and Isaac B. Woodbury, 7.

In addition to the collection of books, the greater number of which have long been out of print, there is in process of completion a compilation of approximately 25,000 hymns and songs, gathered from many sources, alphabetically arranged, and placed in loose-leaf binders to permit desirable insertions or excisions. The twofold purpose of this loose-leaf collection is first to bring together a mass of religious songs of all ages, climes and types for convenient reference; and secondly, to furnish material for comparing widely different musical settings to the same group of verses. Special evangelical and evangelistic topics, such as The Cross, The Love of God, The Church, etc., are treated with a comprehensive fulness of lyric and music; and some of the outstanding gospel hymn composers,—Bradbury, Bliss, Sankey, Stebbins, and later men,—are represented by separate and individual collections of their own songs. It is believed that when this loose-leaf collection is complete almost every song which has ever had even a merely local use in American revivalism will be found in some form therein.

George Coles Stebbins is an accomplished and charming Christian of the old school: urbane, courtly, generous, industrious, cheerful and devout. His works, fame and influence are co-extensive with Christian evangelism and missions. He is still composing new songs of the Christian life in the radiance of his 86th year. He was one of the earliest members of the great original Moody group, Mr. Bliss and Mr. Sankey alone preceding him, both in 1871, while he began his distinctly evangelistic career in 1876. He was the gospel singer, choir-leader, conductor and composer in memorable campaigns conducted not only by Mr. Moody, but also by Major D. W. Whittle, Doctor George F. Pentecost, George C. Needham, and Doctor J. Wilbur Chapman. The religious leaders of America and England have been his warm friends. His unwavering loyalties, his gracious personality and rich religious experience, his accomplishments and contributions to Christian song, have made him beloved not only by all the members of his own profession, but by all who discern the religious values of Christian character and activity. The lone survivor of the Moody group, he is himself the ripened fruit and exemplification of American evangelism at its best.

Mr. Stebbins has never sought any recognition from men, and has craved only the divine blessing upon his life and works. It was fitting, therefore, that his name, although used with his reluctant consent, should be adopted as the symbol of the greatest group of evangelistic movements our country has yet known.

Mr. Stebbins' own contributions, mostly made before he was asked to allow this use of his name, have been most generous. He has donated about 200 of the best treasures of his private Gospel Hymn library; a copy of his "Reminiscences," one of the most satisfactory narratives of Mr. Moody's work to be had; a large number of his printed songs, making it possible to compile a collection of them that now includes practically everything he has published to date,—the only collection of its kind there is; and, finally, he has given 14 original manuscripts of his world-famous songs, for which he might have obtained a large sum, but which he prefers shall go to the Cathedral Library. These scripts are: Evening Prayer—"Saviour, Breathe an Evening Blessing" (Boston, 1876); "Only a Little While" (1880); "Beyond the Smiling and the Weeping" (Detroit, 1880); "Yielded to God" (1880); "Some Day," later called "Saved by Grace," written at Newport, R. I., in 1894 and there first sung by Mr. and Mrs. Stebbins in "a Moody meeting"; "By Grace Are Ye Saved"; "Eye Hath Not Seen"; "Just for Today"; and others.

Besides these valuable MSS. Mr. Stebbins donated a rare copy of "Words of Life," 1877, the P. P. Bliss memorial number of this magazine.

It is the hope of Mr. Stebbins that this collection of gospel hymns may reveal to interested persons some of the simple means which God uses in the spiritual awakening of men; and that through the transforming power of the Spirit of God, the Lord and giver of life, these thousands of songs may be the precious seed from which even greater harvests shall yet spring to whiten the fields of Christ's kingdom among men. —Reprinted from "The Cathedral Age," by permission.

Contributions of biographical material as well as hymn and song books to enrich this collection will be gratefully received by Dr. J. B. Clayton, 418 Clifton Terrace, West, Washington, D. C.

Recipe for Happiness

Give a little, live a little, try a little mirth!
Sing a little, bring a little happiness to earth!
Pray a little, play a little, be a little glad!
Rest a little, jest a little if the heart is sad!
Spend a little, send a little to another's door!
Give a little, live a little, love a little more!

Religion—A Defence or a Proclamation?

Given at the Northfield Evangelistic Retreat by Rev. Frederick K. Stamm, D.D., of Brooklyn, N. Y.

Herein lies the weakness of the church: The church regards itself as the exponent of the religion of Jesus, and religion is one of those high things which lose their meaning when they are over-defended or over-explained. Whenever the truths of religion are too much defended they are cheapened, and when cheapened they become incredible. The deepest things of life, like the love of a man for a woman, or the belief in the loyalty of one's friends, or the grief of a broken heart, not only do not need to be talked about, but are actually belittled when they are made the cheap topics of discussion. There is much truth in the contention of extremists that more people would believe in religion if all the theologians would take themselves off. For, in truth, in spite of the claim of its official defenders, religion owes less to them than they are likely to admit.

I have often wondered why religious leaders are so apologetic, as though religion were a weakly thing which takes a lot of coddling to keep it alive. On every hand one hears lugubrious voices chanting in unison, "Would God we had lived in earlier or later times, the golden days, for ours is an age of putty, brass and paint!" One never finds Jesus engaged in any defence of religion. He never argued about it. He proclaimed it. It was founded on reality, and reality could be trusted in the long run to look after itself and its children. When Pilate asked if Jesus did not know he had power to crucify or release him, Jesus calmly answered, "You have no power against me," and with the same assurance he impressed upon Pilate that the perpetuation of the kingdom of truth did not depend on anything he himself would say, or even on the preservation of his own life. All the fundamentals of faith were covered by his freedom from anxiety over what would happen to religion tomorrow.

One would suppose that by now the church would have adopted the method of Jesus. On the contrary, it seems that the one thing necessary for every preacher is his theological equipment. The student for the ministry is being trained to defend the Gospels rather than to discover the rich religious values deposited in them. When he is graduated from the seminary he has more knowledge of Paul, Augustine, Wesley, Luther, Fox, than he has of Jesus himself; and he seems to regard it as his supreme task to be a defender of something rather than a proclaimer of something; an ecclesiastical jumping-jack, and a thinker on terms of tools and methods whereby the results of his work can be tabulated or reported as statistics. His religion, which ought to represent the expeditionary force of the soul in attacking the powers of darkness and of spiritual wickedness, fizzles out by reason of his energies being expended in setting up bulwarks of defence which in the end mean nothing more than the perpetuation of ecclesiastical quarrels and divisions.

Threefold Alarm

It is the fashion nowadays to hear the alarm sounded in three directions.

First of all, What about the future of religion?

The alarm expressed about the future of religion springs from the belief that the progress in science and invention constitutes this an age of peculiar religious difficulty. One is led to believe that there is something intrinsically evil in the progress of science which threatens to destroy the spirit of religion and which makes the religious perplexities of the race essentially different from those of other times.

It is quite true that a careful and conscientious study of the life and teachings of Jesus may demand a shift of emphasis in regard to faith and practice, and compel a reorientation of the church's thought of itself. It is likewise true that men have become more vocal, and there are more people who can talk about religion intelligently. But human nature and its needs have not changed. There has never been a time when it did not take all the faith one possessed to live up to the highest demands of religion. To say that to be religious was comparatively easy in any past age and to postulate new needs of men is a gross misreading of the history of the human mind. We can be sure that there are not many people in America who are compelled, as were the Israelites, to be sawn asunder, to wander about in sheepskins and goatskins, being destitute, afflicted and tormented for their religion. Science has turned our attention to new points, and has diverted our perplexities into new channels, but it does not change the stuff of the perplexities.

When I was a boy on a farm I saw a brood of cats drinking milk, tumbling down stairs, and stretching themselves lazily in the sun. When I visit a farm now I see another generation of cats. But these cats drink the same kind of milk, tumble down the same stairs, and stretch themselves in the same blazing sun. Perhaps these later cats imagine themselves the hardest-put cats that ever lived.

Man is not a cat, and for that reason the analogy may not go on all fours. But it is true that man does not fundamentally change from one generation to another. He may travel faster, live faster, and even die faster. But he has the same desires, tumbles down the same stairway of wickedness, and stretches himself under the same blazing light of conscience.

The great troubles of men have not changed. The facts of suffering and death, the agony of bereavement, the tragedy of blighted hopes and shipwrecked lives, these are not discoveries of the 20th century. A broken heart is the same in one age, in one place, as in another; and whenever it exists in a man he has as much as he can bear. Those who have faced the situation, and have come out on the other side victoriously, will not be troubled by science, by historical criticism, or by anything else. What they need is a confidence so complete in a divine companion who banishes anxiety for the morrow and who frees the soul for a life of utmost generosity and beneficence.

There need be no alarm about the future of religion if the leaders of the church will take hold of religion at the

near end, the end which declares that there is something in religion which increases the capacity in men for a practical transcendence over and a transformation of every human perplexity. This is far different from the demand for a creed-bolstered church, or from the attempt to reconcile faith with science, the adjusting of dogma to criticism, or trying to solve the conundrum about the omnipotence of God. There is no occasion to defend religion. All that is necessary is to get it out of the cubby-holes and let it work.

A second alarm is sounded in the expression: "The Great War did something to us from which we shall never recover."

It is said that the Great War raised questions which were never raised before. But did it? All the questions which the war raised were present in all the lesser wars that went before it, and even if the last war had never been fought there would be still enough human problems to challenge the strongest faith. A church which needed the Great War to rouse it to a sense of tragedy must have been living in a fool's paradise.

The Great War was vaster than any other war. It took more guns, more money, more men, more propaganda, to fight it than any other war ever took. But it took no more hate, suspicion, lust, folly, wickedness, than any other war. The same principles were at work as were present in the world when Jesus, and Savonarola, and Joan of Arc were put to death. It is useless for the church to treat the horrors of the Great War as a novelty in human experience. All that war can possibly mean was summed up in the words of the man who wrote long ago:

"The whole creation groaneth and travaileth in pain together until now."

What the Great War really did was to shock a multitude of lethargic souls who would otherwise have continued to sleep on. And because of this it did do something from which the church ought not recover. It ought never recover from that feeling of futility in trying to save a world by keeping its faith cooped up in theological fortresses,—creeds, dogmas, apologetics, and institutions. Its faith ought to become the dominant passion of all its preaching and teaching.

Dr. Frederick K. Stamm of Brooklyn

Suppose there should be offered to this round, ailing world a real interpretation of the gospel of Jesus in the light of his life, a fresh experiment of his way of life, and a practical application of the kingdom of God! Suppose the church should present a living, sympathetic Saviour who touches the lives of men and understands all their needs, instead of a shadowy being with metaphysical relations to God! Suppose Christianity were shown to be a warm, tender, enveloping and invading presence of the spirit of Jesus, instead of fine-drawn and abstract definitions of dim, remote other-world realities! In short, if the church would stick to what Jesus conceived religion to be—an experience—instead of substituting a rationalistic debate, it would have some power of captivating and holding in its grasp of love the various people in whom the spirit of Jesus delights to make his dwelling place.

We have heard a third note of alarm in the phrase: "The present crisis in religion."

No one in his right mind can doubt that such crisis does exist. But the manner in which this statement is used suggests that a crisis has no right to exist, that by it a great misfortune has befallen the church, and the church will not properly function until this crisis has passed.

Was there ever a time in the history of the church when there was not a crisis? Is it a new experience peculiar to the present day? There was a crisis at Nicea in 325, and at Constantinople in 381, when the church was engaged in holding its position against what many have called the Pharaohs of heathenism all the time forgetting its obligation to that vast horde of Ostragoths, Burgundians, Suevi, and Vandals who swept down from the North. There was a crisis in Northern Africa in the 4th century when Augustine was engaged in preserving the church from the practices of the Donatist sect, all the time neglecting to evangelize the people of that dark continent. There was a crisis in the days of the Reformation, and at the Renaissance. There was a crisis when printing was invented, and when the Bible was translated. There was a crisis when Latimer and Ridley were burned at Oxford, and when Wesley preached on the moors of the British Isles. Three-quarters of a century ago Carlyle wrote:

"These days of universal death must be days of universal rebirth if the ruin is not to be total and final. It is a time to make the dullest man consider whence he came and whither he is bound. A veritable new era to the foolish as well as to the wise!"

Yes, the religious crisis is perennial, taking different forms in different ages but always demanding courage and loyalty from those who have to face it. The religious crises which take place in the great world are only the reflections of the crises that are constantly going on in ourselves. A crisis is not an unnatural thing to religion: it is the atmosphere in which religion breathes freely. It is a wholly mistaken idea of the church that it is in possession of a religion which will banish crises and leave us none to face. A religion worth the name will put the church into critical situations and reveal difficulties where without religion none would exist. From one difficulty religion can relieve the church, and that is the feeling that religion will perish by reason of the "present crisis."

Ominous Happenings

While the church has been falling into this groove of believing that its business is to guard the future of religion, to recover what it seemingly lost through the Great War, and finding a way out of the present crisis, several other things have been happening which are ominous, and of which the church will do well to take note if it would exercise a more wholesome influence in the world.

In the first place, thinking men have little regard for clerical authority.

Men are learning to use their own eyes in the search for God, and are gradually ceasing to think about Jesus and his religion in terms of Roman Catholicism, Protestantism, Anglicanism, Modernism, Fundamentalism, Trinitarianism, Unitarianism, or any other ism. They are probing deeper ground. Historical research has thrown men back from external authority to find the basis of faith, and its verification, in the living experience of God. Unfortunately many pulpits have not yet seen this tidal wave in the minds of men. The ringing words of Carlyle are more true today than when he wrote, "The world asks of its church in these times, more passionately than of any other institution, the question, Canst thou teach us or not?" And yet the study of Jesus by many who occupy our pulpits is strongly dominated by the theological, exegetical and traditional view that the resultant picture of Jesus is not how he taught, thought, preached and prayed, but a picture embellished with technicalities and academic paraphernalia which confirms their theological prejudice and keeps the world from knowing him as he actually was.

Something is missing in our churches. We are aware of it although we may not be able to describe it. The people who come to our churches are church people, or people trained in the tradition of the church, to whom the language of the church is familiar. It is clearly manifest that the pulpit fails to reform the wicked, to hold the attention of the young, to win the respect of scientific men, and to attract the man in the street. Yet we cannot fail to note that men are not hardened against religion. There is a yearning and a wistfulness, a readiness for religion when it is made real. I am convinced that a multitude will listen to anyone who has a soul-convincing truth, or who knows how to make the appeal from religion as a load to be carried, to religion as a lift and an inspiration. Religion attracts, the church repels. What is wrong?

I know of nothing which reveals so well what is in the minds of many as those words in that widely read novel, "If Winter Comes":

"Hapgood, the remedy's the old remedy, the old God. But it's more than that. It's light, more light! The old revelation was good for the old world. We want revelation in terms of the new world's understanding. We want light, light! Do you suppose that an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It means nothing to him, it gives nothing to him. He turns all that's in him to get all he wants out of this world and lets the next go rip. Man cannot live on bread alone, the churches tell him, but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that down in the crypt and abyss of every man's soul is a hunger for other food than this earthly stuff. And the churches know it, but instead of reaching down to him what he wants—light, light,—they invite him to dancing and picture shows, and you're a jolly fine fellow, and religion is no spoil-sport, and all that sort of latter-day tendency. Damn it, he can get all that outside the churches, and get it better! He wants light, Hapgood!"

A multitude of people are hungry of heart, confused, astray, and the churches do not supply them with light. If the church will recognize the primary need of men its radiance will return, and it will become foremost teacher of mankind. If not, the spiritual revival of the world will take place not in the churches, but in the schools.

Is it not a significant fact that while the churches are complaining of emptiness the schools, colleges, universities are overflowing? Education is the crying need of individuals and of nations. It is synonymous with religion, for it is the thing which reveals the eternal values, lays bare the unsearchable riches, and transfigures the turmoil of life. The church can, if it will, bring light out of darkness, and healing for the deep hurts of humanity.

The second thing that is happening can be illustrated by what the White Queen said when Alice asked for jam:

"Jam yesterday, jam tomorrow, but never jam today!"

The church is certain that what Jesus said two thousand years ago was right and true. It has a lot to say about his life and his cross. It is certain that the time will come when it will be safe to apply his teaching. But the time is not now ripe. Its motto seems to be, "The religion of Jesus yesterday, the religion of Jesus tomorrow, but never the religion of Jesus today!" It has adopted the policy of working slowly and gradually, and with the adoption of this policy one cannot help but feel that we are more concerned about keeping churches alive than we are about spreading the Christian religion.

Just what will be the surviving form of Christianity we are unable to predict, but we are pretty certain what it will not be.

It will not be found in an institution which takes the position that the principles of Jesus were spoken to particular individuals on particular occasions, and that they are inapplicable to the world at large. Christianity can never survive in a church that sanctions the class prejudices, the sectarian tenets, the party politics, the economic dogmas, of its constituency.

A truly great church must have a certain aloofness from the people with whom it is immediately concerned. We expect our universities to be great in this manner. We do not expect them to accommodate their ways to the whims of the passing generations and of the undergraduates. Their major consideration must be the maintenance of high standards of scholarship. A college that allowed its students to determine its academic policies would soon forfeit its right to be a college. The same is true of our courts. We despise a court

that substitutes consideration of persons for impersonal justice. Nothing so surely undermines our confidence in the courts as the suspicion that personal influences are defeating the ends of impartial justice. So with the church. Its sanction of private views, its adaptation to public opinion, too often proves to be accommodation following the lines of least resistance along the way of opportunism. "Theologies of accommodation with opportunist churches to preach them are not signs of spiritual life, they are premonitions of spiritual death."

I can visualize a great church where its constituency attends in the spirit of Christian democracy and where its members believe that their church serves them best when they require it to be great, and where to the highest degree they expect the preacher to deal with those themes which will convert a respectable Christianity into one of power for the redemption of the whole of life on the basis of the ideals of Jesus.

The church can no longer afford to barter its spiritual birthright for the sake of any ecclesiastical pottage such as material success. There is abroad a growing intelligent interest in religion. More people know what religion demands, even though they are unwilling to make the personal sacrifices which it demands. These persons will not be satisfied with an opportunist church. Financial claims upon the basis of denominational loyalty, promotional programs, and speculative religious activities, will not commend themselves to an age in which men are taking long views of life. If the church would be about its business it must call the world to repent of its hesitancy rather than keep pace with the dawdling, creeping, cowardly movement of mankind to better things.

Woman and Jesus

3—Wells, But No Water

Rev. Milton T. Stauffer, D.D., New Brunswick, N. J.

For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water! Jeremiah 2. 13.

The contrast drawn by the prophet is quite clear. It is between the pure monotheistic faith of the Hebrews versus the pantheism or polytheism of the surrounding nations. It is a contrast between a religion divinely revealed versus religions humanly devolved. It is a contrast between a religion whose source was in the one and only supreme God, high and lifted up, the "holy, holy, holy Lord God almighty," and religions that have human origins and manifestations, intellectually speculative, ethically compromising, physically demoralizing. And which shall we choose? One satisfies, the others do not. One is like a "fountain of living waters," the others like "cisterns, broken cisterns that can hold no water."

It may sharpen the contrast if we define these figures of speech.

Cisterns are reservoirs into which rain, percolating through the soil, collects in quantities, and where it is contained and reserved for future use. Fountains are fed by springs which have their source in the hills, and behind which are all the force and purity of high

Dr. Milton T. Stauffer

altitudes. The water in cisterns is stagnant, in fountains it is forever moving.

Now the kind of spiritual water Jesus offered to the woman of Samaria, promised today to whosoever will, is the fountain variety of living water. Its source is higher than human: it is in the holiness and love of God. It is a divine revelation, a divine incarnation. It is not man-made, it is not man-discovered, it did not originate with Abraham, or Moses, or any of the prophets. These men were channels through which this living water has come down to us, but they were not its springs. "All my springs," sings the psalmist, "are in thee, O God!" And John taking up that strain acclaimed the same truth for his time, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us, and we beheld his glory." Because its source is in the perfect righteousness, holiness and love of God this living water offered to us in Christ has the force of a spiritual fountain. It does not trickle in, it wells up within us. "All my springs are in thee!"

There is goodness and truth in varying measure in all the great non-Christian religions, more goodness and truth than many of us realize perhaps. And such goodness and truth as there is in these religions has enabled them to survive and has given them their power. But here is the contention of Christians down the ages,—it is Christianity's great affirmation, and I state it in Mr. Bevan's words as quoted by Dr. Robert E. Speer in the Jerusalem Conference Report:

"There is no truth or good in other religions which is not found, implicitly or explicitly, in a purer and fuller form in Christianity."

Found in Christianity not in abstract principles and lofty precepts merely,

now in this life, now in that, but gathered together in all its fulness and made incarnate in a single individual, Jesus of Nazareth.

But let me press a step further, still using Mr. Bevan's words:

"Not only are all the truths of other religions in Christianity, but they are balanced and corrected in Christianity as they are not in the non-Christian religions. Hinduism teaches us that God is near, but Hinduism forgets that God is holy. Mohammedanism teaches that God is great, but forgets that he is loving. It knows him as king, but not as father. Buddhism teaches that this earthly life is fleeting, but forgets that God sent us to do work, and that we must do it while it is day. Confucianism teaches that we live in the midst of a great framework of sacred human relationships, but it forgets that in the midst of these we have a living help and a personal fellowship with an eternal God, in whose lasting presence is our home. What the other religions forget or never know Christianity tells us in the fulness of its truth."

Do you catch now what must have been in the mind of Jesus when reflecting upon the religion of those Samaritan villagers he likened it unto the water in the well of Jacob, saying, "Every one that drinketh of this water shall thirst again"? It lacked the fulfilment which Christ's revelation was meant to bring. It found its full and living expression in Abraham and Jacob, but a greater than Jacob is here.

"If you knew," he said, "if you knew who it is that saith unto you, Give me to drink, ye would have asked of him, and he would have given you living water!"

The superiority of Christianity resides not in itself as a system of revealed truth, faith and practice, it resides in this supreme fact that "in him dwelleth all the fulness of the Godhead bodily." Call together the great religious leaders of all time,—Moses, Zoroaster, Laotze, Confucius, Gautama, Buddha, Mohammed,—every religious teacher you know,—and among them all only one, by the confession of his own lips, by the testimony of his contemporaries, by what he was in his essential nature, by the truths he taught and the way he lived, and by the manner of his death and resurrection and ascension, can claim to be the incarnation of the truth of the ages. He is the only one among them all who can say:

"I am the water of life! If any man thirst let him come unto me and drink!"

I bow in humble reverence before multitudes of deeply spiritual natures who worship at other religious altars than my own. They put us Christians to shame by the quality and faithfulness of their devotion to the god they have come to know. The Buddhist pilgrim confessing his sins and spiritual hunger before a wayside shrine long ere the break of day, or the Mohammedan muezzin rising early to mount the stairs of his minaret in the little village of Tiberias by the Sea of Galilee, calling out to the faithful:

"Come to prayer! Come to prayer! Prayer is better than sleep! Prayer is better than rest!"

I can hear that call now as I heard it two years ago. These people outdo most of us in the intensity and the sincerity of their religious devotion. There is truth in their religions, but the truth is not incarnate in a person. They have water to drink, but it is not living water. They themselves say so. You cannot count on it to satisfy the deep thirst of your spiritual nature, and when you most expect to find what you thirst for, you discover it is not there. The hoped-for oasis is a mirage. Your thirst is not quenched. Cisterns, but they hold no water! And so millions are restlessly groping and wistfully fumbling after more satisfying religious experiences. "My soul thirsteth for God, my flesh longeth for him in a dry and thirsty land where no water is!"

How many village women in relatively backward and non-Christian countries seek to satisfy their spiritual thirst by some carnal draft! They are not unlike us in this. They hope to find their satisfactions by winning for themselves social and economic freedom. They crowd the bazaars, go to the modern schools, learn to read the latest novels, throw away the veil, exult in the new life, but "the feverish unrest is only inflamed and intensified." The more able and braver of these women give themselves to great national and social movements. They lead their sisters in holy crusades, and all this acts as a stimulant to their spiritual natures, but it gives them no permanent relief. Meanwhile the great inert mass of womanhood seek to drown their restlessness in dumb resignation and despair.

"What is the use?" they say. "We are only women. The strength and comfort of religion are meant for our men. Our lot it is by destiny to bear forever the pain of unsatisfied want. We may not even go to the fountain and drink."

What would you say would constitute life-giving water to these thirsty, spiritual natures?

One—the knowledge of a God who loves and understands, who suffers with them, and grieves over their losses and sins;

Two—the sure knowledge of a spiritual Father, who lovingly forgives them and pours into their weary, aspiring souls the breath of eternal life. Listen to this prayer of a religiously awakened woman in the African bush: "O thou great chief, light a fire in my heart, and sweep the rubbish from thy dwelling place!";

Three—an atmosphere in their homes and their communities surcharged with Jesus' recognition of a woman's intrinsic worth, of her latent undeveloped talents and unmet spiritual longings;

Four—an atmosphere surcharged with Jesus' standards of value, his principles of right and wrong, and his challenge to unselfish purposeful living;

Five—a conviction that some one, other and more than human, believes in them, loves them, and expects something from them.

This would be water of life to millions! Our mission schools, hospitals and churches, our social programs, these are not the water of life. They are the receptacles in which that water is carried to them. The water of life is Christ, the Saviour of the world. He is the supreme gift of God to spiritually dwarfed and diseased and thirsty humanity. In all our missionary service we have nothing more to give, and we can give nothing less!

Essential Christianity

Rev. Charles R. Erdman, D.D., Princeton Theological Seminary

When Jesus came into the parts of Cæsarea Philippi (Matthew 16.13) he was seeking an opportunity of meeting with his disciples alone, that uninterrupted he might teach them certain supreme truths concerning himself and his atoning work. Possibly our Lord has been desiring such an opportunity of speaking with some of us, and for this purpose has brought us here to this place of quiet conference and prayer.

He had led his disciples eastward beyond the sea, and westward across the borders of Tyre and Sidon, and southward to Decapolis, but everywhere he was followed or met by thronging multitudes. At last here in the north he was for a time with his disciples alone, and the truths he taught them at Cæsarea Philippi found their corroboration and confirmation a few days later when he was transfigured on the slopes of Mount Hermon (Matthew 17.1–8).

To most of us these truths have long been quite familiar. They may assume a new clarity and significance as we linger here as on a mountain of revelation and spiritual vision.

* * *

The instruction began with a question: "Whom do men say that I the Son of man am?"

This is the most important question which can be asked today, whether in the sphere of philosophy or religion. What place in the scale of being do we assign to Christ? Do we regard him as the greatest among men, or as a God who seemed to be a man, or as one absolutely unique, a God-man, at once truly human and divine?

There was something kindly, considerate and discriminating about the reply of the disciples. Some cruel things were being said about their Lord. They selected the best: "Some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets."

This is the best that men are saying of Christ today: "He was the greatest of all prophets."

Yet with such a reply Christ was not and never can be satisfied. He claims to be one who is more than man, one

Dr. Charles R. Erdman

who can be worshiped, adored and trusted as God.

He saith unto them: "But whom say ye that I am?"

Simon Peter answered and said: "Thou art the Christ, the Son of the living God!"

We commonly call this Peter's great confession, and properly so. Yet it is far more. It is Christ's great claim, for he does not rebuke Peter for saying all that his words imply, but he approves:

"Blessed art thou, Simon Bar-Jonah!"

This claim made by Christ at Cæsarea Philippi found its corroboration seven days later when on the slopes of Hermon Christ was transfigured in the presence of Peter, James and John. Then for once in his earthly career he allowed his disguise to swing aside, and he appeared in the guise of his true and eternal deity. Then as a bright cloud overshadowed them there came a voice out of the cloud:

"This is my beloved Son, in whom I am well pleased!"

Thus was he declared to be the Son of God.

By this phrase we are not to understand that Christ was divine only in the sense that men are called divine. Emerson dared to claim that he was part and particle of God. New England Transcendentalism has developed into a creed which declares that all is God and God is all. In reality no man is divine, nor does the creator ever cease to be distinct from every creature. Deity can be assigned to only one being who ever appeared among men, namely, the divine Son of God.

This truth concerning the true person and being of Christ is divinely revealed:

"Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

If a man does not believe in the deity of Christ, do not rebuke him, do not argue with him! Pity him! Pray for him! Some day the truth may be revealed to him.

Is there nothing he can do? Certainly! He can study the life of Christ, can read his words, can ponder his past and present mighty works, and some day the veil may drop from the blinded eyes. Some day the sincere seeker may reach Cæsarea Philippi and be heard to exclaim:

"Thou art the Christ, the Son of the living God!"

For those of us who have long confessed his name there may be at this time a more glorious experience. As we dwell with him on this mountain of privilege he may assume an appearance of new and startling majesty and splendor. We may hear the voice of God speaking to our souls:

"This is my beloved Son!"

* * *

This is a fundamental truth of the Christian faith as Christ declared: "And I also say unto thee that thou art Peter, and upon this rock I will build my church." On Peter confessing his faith in a divine Saviour, a faith revealed to him by the Father, and upon all men like Peter confessing a similar divinely revealed faith the church of Christ has been founded, and of such men it has been upbuilt. If one can confess tha t

faith he belongs to that church, no matter what his party or his creed.

Some may have hesitated to confess their faith. Let them take their stand with Peter! They will surely receive the blessing of the Saviour, and if loyal to him soon stand on some mount of transfiguration and behold the Lord in his manifested glory.

* * *

"From that time forth began Jesus to show unto his disciples that . . . he must be killed, and the third day raised again." Only when one knows the truth as to the divine person of Christ can he begin to understand the truth concerning his atoning work. One who regards Jesus Christ as only a man cannot understand the meaning of his death. The fact of the deity of Christ gives its true significance to the cross. "God was in Christ reconciling the world unto himself."

Christ when at Cæsarea Philippi began to show his disciples the absolute need of his death and resurrection. "And Peter took him and began to rebuke him, saying, Be it far from thee, Lord! This shall never be unto thee." This was quite natural. No man would have dreamed of such a way of salvation and redemption as that divinely appointed way of death and resurrection. But Jesus turned and said unto Peter:

"Get thee behind me, Satan! Thou art a stumbling-block unto me, for thou mindest not the things of God, but those that be of men."

Six days later this great truth as to the atoning work of Christ was corroborated on the Mount of Transfiguration. There Moses and Elijah appeared in glory talking with Christ of his decease, his exodus, which he was to accomplish at Jerusalem. They discussed the supreme subject upon which their minds could dwell. They had come from glory for that purpose.

Moses was the representative of the law, and Elijah of prophecy; and both law and prophecy pointed forward to Christ and his atoning work. Moses and Elijah were prepared to discuss with

O Lord, longsuffering and abundant in goodness and truth, fill us, I beseech thee, with graces! Make us longsuffering and patient, cordial and sympathizing, kind and good! Teach us to hold and speak the truth in love, and to show mercy that we also obtain mercy!—Christina G. Rossetti.

Christ this sublime theme, for of all Old Testament characters these two best understood the mercy and grace and love of God. They were well fitted to attest the absolute necessity of the death and resurrection of Christ.

This saving work of our Lord avails for all who will accept him and confess him before men. "If any man would come after me let him deny himself, and take up his cross, and follow me." This is a difficult requirement. It means sacrifice and hardship. Yet it is worth the cost. The atoning work of Christ required death, but it also resulted in resurrection. To share in the blessed benefits of that work demands death to self, but this issues in a larger and more satisfying life. Christian discipleship does not signify a narrower experience, but a life which is more abundant. "For whosoever would save his life shall lose it," said Christ, "and whosoever shall lose his life for my sake shall find it."

* * *

Nor is this blessed issue of devotion to Christ confined to the present. It extends to the infinite future. "For the Son of man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds." If we now confess him before men he will then confess us before his Father and his angels.

Six days later on the Mount of Transfiguration Christ gave to his disciples a foregleam, a picture, of what his coming in glory would be. This experience Peter never forgot. That experience on Hermon always remained in his memory as a true foretaste of the coming of Christ. Therefore in his old age he wrote:

"We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honor and glory when there was borne such a voice to him by the majestic glory, This is my beloved Son, in whom I am well pleased! And this voice we ourselves heard borne out of heaven when we were with him on the holy mount."

There was Moses, a man who had died and been buried. His body had been left in the keeping of God. There he stood in a body of glory talking with Christ. So when Christ comes, those who have died, whose bodies have perished in the dust, will appear in bodies deathless and perfect, made after the image of the glorified body of Christ. Our Christian hope does not point merely to the persistence of personality after death, but to an embodied state for the perfected soul at the coming of Christ.

There too was Elijah, a man who never died. Living and breathing he was caught up by a whirlwind into heaven. Thus when Christ comes, living believers will not die. We shall be changed, and caught up in clouds to meet the Lord in the air; and so shall we ever be with the Lord.

However, the scene does not center either in Moses or in Elijah, but in the radiant form of Christ. So when he comes again it will be to appear in glory as lord of lords and king of kings.

Let us not try to go much further with the story! Let us not give rein to fancy in portraying the return of Christ! Its time, its attendant circumstances, its consequent events are mostly hidden in the mind of God. Let us adore his person, let us trust in his redeeming work, let us confess our allegiance as members of his church, and go forth so to labor for him and so to live that we may have confidence and not be ashamed before him at his coming!

Atheism

Rev. James I. Vance, D.D., Nashville, Tenn.

The 14th Psalm occurs twice in the Bible. Is its repetition accidental or intentional? If the Bible is inspired, as I believe it to be, that repetition must be intentional, which means that the message of that psalm, found in the 14th and the 53d, is doubly important.

The vital issue in religion today does not primarily have to do with the matter of order,—as to whether the church should be a monarchy, or a democracy, or a republic,—as to whether church polity should be episcopal, presbyterian, or congregational. It does not have to do chiefly with the matter of dogmas and doctrines. We are learning to get together, to emphasize the big things which we have in common, to apprehend that God wants his church not to make divisions, but to heal them.

To be sure, sometimes we are a little like the old Scotchman who had been violently opposed to union, and had voted consistently against union, but who suddenly shifted and voted one day in favor of it. His comrades in the opposition, much disgruntled, charged him with being disloyal and inconsistent in voting for union. He replied:

"I am not inconsistent. I am just as much opposed to union as ever. It is wrong, it is downright wicked, but it is the Lord's will!"

The church today does not deal so much with emphasis as to whether we should be radicals or reactionaries, Modernists or Fundamentalists, liberalists or conservatists. We are realizing that the church of the future must be spacious enough to admit into fellowship and service many who differ on minor points connected with religion, but who hold the great essentials: and the big essential is Christian tolerance. The vital issue in religion today is not so much which is the best religion: the big issue today is religion itself. Religion is fighting for its life. Is there a God? Is there a soul? Is religion worthwhile? Has religion a future?

I want to discuss the first of these questions, as to the fact of God.

"The fool hath said in his heart, There is no God!" Atheism, which is a denial of the existence of God, is the most ancient and most modern and silly of all the follies of mankind. It is at once the most primitive and the most pretentious form of skepticism. It requires neither education nor experience to be an atheist. Minds that are exhausted by cultivation find it easy to achieve notoriety by simply denying God's existence. Some in despair would escape it all by simply closing their eyes and denying the existence of their maker, so the Bible paints a portrait of the atheist by hanging a fool's face on the screen of time. "The fool hath said in his heart, There is no God!"

And yet he who would attempt to prove the existence of God is only a little less than a fool. There are some things that are past proving. There are facts that are weakened by argument, there are great truths so outstanding and self-convincing that to attempt to prove them is to weaken conviction.

I remember on one occasion a distinguished speaker held this platform for more than an hour one morning proving the resurrection. In logic long drawn out he gave argument after argument for the resurrection. He did his work well, and at the conclusion of that masterly address Mr. Moody turned to me and said:

"I still believe in the resurrection!"

So it is with the fact of God. Attempting to prove the existence of God is like attempting on a cloudless day at high noon to prove that the sun shines.

If one is unable on a cloudless day at high noon to see the sun the conclusion is not that the sun has quit the sky, but that the man's sight is defective.

If one is unable to sense beauty the conclusion is not that flowers have ceased to bloom, and God no longer paints dawns and sunsets, but that the man has no sense of beauty.

If one is unable to breathe the conclusion is not that the planet has lost its envelope of atmosphere, but that the man's lungs are sick.

If one is unable to enjoy harmony the conclusion is not that all music is dead, but that the man is deaf.

If one is unable to believe in God the conclusion is not that God has ceased to be, but that the man's soul needs a doctor.

The Bible does not attempt to prove the existence of God. It assumes it, it asserts it, it starts out with God. His is the pen of omniscience that touches the page. The first fact to fall into human consciousness is the fact of God: "In the beginning God." When he would describe himself there is no evidence, no proof or argument, simply the remark, "I am that I am," coupled with the laconic statement that he who doubts or denies it is a fool. So there must be something wrong, something lacking, something defective, something abnormal in the individual in whose make-up has been left out a belief in God.

I seriously doubt whether there is such a thing as a sincere, final, unadulterated, all-the-way-up, all-the-way-down, all-seasons-around and all-life-long atheists. There are spasmodic attacks. There are those who may seem to have the disease, but usually a closer diagnosis discovers a different trouble.

Types of Atheism

There is what might be called adolescent atheism, which usually comes on about the time the voice changes from tenor through falsetto to bass. Most young people have a touch of it. I well remember when the disease caught me, and I felt reluctantly I must surrender my faith in the existence of a supreme being. It is simply an evidence that one has begun to think for himself, and when we do we find it easy to imagine what we have been taught to believe is for that reason to be called in question, that the ideas of the old folks are all wrong, and that everything they say is away behind the times.

Youth should not take this type of atheism too seriously. Youth should not mistake adolescent atheism for intellectual independence. If one is patient

the thing will soon cure itself. All one needs to be cured of adolescent atheism is an experience through which he realizes that all the brains in the world are not located in one small head.

Then there is what might be called academic atheism, which operates in the zone of speculation. It likes to be original. A self-esteem floats around the idea that we are emancipated from tradition. So we begin by scrapping the oldest of all the traditions, the God idea. We are too free from credulity, too keen in our intellectual process, too altogether up to date in our mentality to be taken in, so we scrap God and embrace atheism.

The cure for this atheism is the near approach to death. Then they find there is nothing in it, it is blank. Atheism is a dismal failure as one stands on the border line that divides two worlds.

There is atheism that is sheer bravado, a sort of swagger out into the prize ring, feeling not afraid of anything that moves, even the Almighty himself. This sort of atheism is usually produced by a kind of knockout: something has hit us, and hit us hard. It has knocked the crutches out from under us, and left us dazed, bewildered, bitter and resentful, and we propose to take it out on God, to do as we please, to acknowledge no master, to do and say what we wish.

The cure for this kind of atheism is another knockout a little harder than the first.

A young fellow in my congregation had adopted atheism, and I knew what caused it. He was much in love with a girl in the church, and she had given him up, so he gave up God because the girl believed in God.

One of my friends was on a train not so long ago, and after reading an article advocating atheism he handed the magazine to a gentleman across the aisle, and suggested he read it. The man looked at the title and said:

"Why waste time on such stuff as that?"

"I am interested in discovering what people are thinking."

"Well," said this man, "there is nothing in it! God can knock out of a man more atheism in five minutes than all the periodicals and magazines can put in in a lifetime. He has done it for me. I want to tell you how under certain influence I gave up belief in God, but in the Miami storm I found myself on my knees, crying to God to deliver me, and promising that if he would save me in that awful night of ruin and fear I would give up atheism and accept him, and join the church. God saved me, and I went and joined the church."

What we need to knock out this spirit of bravado which leads us to wipe God from our program is another experience that will open our eyes wider to discover that he is the only power that can help us.

In addition to all this there is what might be termed atheism as a result of force, of propaganda and legislation.

This is the kind of atheism being promoted by the several A's Society, a society that has for its object the organization of little groups in colleges and universities composed of students who have rejected faith in the existence of God. Such circles have been organized, but I imagine it is largely a lark on the part of the students to take to this sort of thing, not because they are serious, but because it is something to break up the monotony of a dull classroom.

There is the atheism sought by the militant godless system of Russia, which has a large budget and ample equipment for its work. The president of this militant godless system says people believe not what they are taught, but what they are told. That system claims to have made two and a half million atheists in Russia. It is too soon as yet to reach any conclusion as to whether or not by an act of the legislature, by a law, you can make a nation atheistic.

Reasons for Atheism

One wonders why anyone wants to be atheistic. I can conceive of four reasons.

First, I can heed this explanation given in the Bible: "The fool hath said in his heart, There is no God!"

It is rather rough, but it seems to strike a center shot. Atheism is not a sign of sense: it is a sign of lack of sense, says the Bible.

Then I can conceive how atheism might be the result of an ignorant heart, what the Bible calls a natural heart. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Truths in religion must be apprehended in the lustrum of experience. I imagine there are people who find it difficult to believe there is a God because they have never known God. He has never entered their life. They have had no dealings with him.

When I was a pastor in Virginia I had among my parishioners a river pilot, a colorful character. He fell ill with pneumonia, and died. In his illness I tried to lead him to Christ. I said all I knew how to say, but he seemed utterly unable to take it in. Finally I thought of picturing Christ to him in his vocation, that of pilot. I said:

"Cap, Jesus is the great pilot of the deep! You're a pilot. You know what you can do as pilot. You know how people trust their lives and the boat trusts itself to your keeping to bring it safely through the channel. Now Jesus is your great pilot. Put your trust in him! Let him take you safely through to a landing!"

I thought he would see that. He thought a moment then he said:

"Say, parson, he is a great pilot! He made me a pilot able to draw $150 a month!"

That was as far as he got. He had nothing more in his make-up to enable him to lay hold of spiritual truth.

Then there are others who are atheists because their life is wrong.

It suits them better not to have God. The thought that there is a God scares them, and to crowd fear out of their hearts a certain kind of people say there is no retribution, there is no judgment, there is no God to fear.

I was preaching in New Orleans about a year and a half ago. One Thursday afternoon I took a drive with my hostess, a lovely Christian woman. In the course of the drive she told me about the friends she had met in Hot

Springs, Arkansas, the preceding summer. Among them was a banker, one of the most charming men she had ever met socially, but utterly irreligious; and the kind of people who gathered around him were people who gambled, drank, and thought little of God, and yet charming from the standpoint of personality.

This banker lent her "Elmer Gantry" and asked her to read it. She read it because he asked her to, and she said she was disgusted with the book. She handed it back to him without comment, and he said:

"But what about it? What do you think of the book?"

She replied: "It may be that now and then there is a preacher like the one in that book, but I have never met one. And even if there were some it would be hardly fair to condemn ministers any more than you would condemn bank presidents because any one of them turns out to be a crook."

That was on Thursday afternoon. On Friday afternoon I picked up a New Orleans paper, and there was the story of this banker, who had stolen $75,000 from his bank.

Some months later I was in Atlanta conducting a meeting. A friend of mine had gone to that prison from middle Tennessee. I went to see him, and I thought, while I was there, of this man from Hot Springs, and wondered what had become of his case. I spoke to the warden and found he had come for a three-year term. He was brought to the office.

I said: "Mr. Blank, we have some mutual friends in New Orleans. This lady tells me you lent her 'Elmer Gantry,' and you are one of the most charming, delightful men she ever met, but you have no religion."

When I mentioned "Elmer Gantry" he dropped his head. After a while he looked up and said:

"I have more religion than she thinks."

Maybe he has learned his lesson. Let us hope that he has, but we can understand easily why he lent her "Elmer Gantry" when he was living the life he was, stealing from the bank during the hours when all this transpired. And I am also quite sure that, if he had had the faith of that lady in God he would not be in the Federal prison in Atlanta tonight.

Once more, I think people are atheists because they have a wrong conception of God.

Somehow or other some people have the idea that God is a monster: that he delights in punishment, that he has created a hell that flames with endless torment, that he gets fun by sitting on the edge of heaven watching his creatures burn. I cannot blame anyone for rejecting that sort of God. I could not believe in him myself. That is not the God revealed to us in the Bible, presented to us by Jesus Christ.

In a speech one day at Memphis I said something like this: "God would like to break up hell."

At the conclusion of the service an old friend of mine came to the platform, a former parishioner. He is not religious, I must admit, but he said:

"What was that you said about God breaking up hell?"

"I said I thought God would like to break up hell."

"Well," he said, "wouldn't it be a peach of a thing if he would!"

I said: "It would, and he would if you and I and other people like us would let him, for he would have all men to be saved and come unto the knowledge of the truth."

The creed of atheism is an impossible creed if for no other reason than that it is a creed of negation. You can't prove a negative. To prove there is no God one must ransack the universe, must exhaust every possible occasion, and prove that nowhere in the history of the world was there an occasion when God made himself felt. But to prove that he is it is only necessary to show one day when his voice was heard, one place where he made his gracious power felt.

Nearly everybody believes in some sort of God. We may vary in our ideas of what God is like, but nearly everybody bends his knee and worships. And the people who believe in God are not all simple souls, mental incompetents. The great brainy leaders in the world are not atheists. Men who are at the front in world affairs are themselves believers for the most part.

Where did the world come from if there is no God? All around us is a universe of law and order, dominated by a beneficent purpose. Where did it come from? Does it run itself?

Where did man come from? Was he chipped off a star? Is he simply a bubble afloat on the cosmic stream? Is he a formula of science?

What is immortality? What a picture of immortality the Bible gives! "Now are we the sons of God, . . . but we know that when he shall appear we shall be like him, for we shall see him as he is."

For my part I prefer, if I may pick my creed, to pick a creed with a God. If I may pick God I prefer to pick a God who cares for me, who is interested, to whom I may pray and from whom I may hear. I may not know much about him, but I can trust and wait as life goes on. So I shall still take the old Book for my guide, and when the storm breaks I shall claim the promise which says, "The eternal God is thy refuge, and underneath are the everlasting arms." When the turmoil and confusion of the world sweep about me I shall claim the peace of God which passeth all understanding. And when the day is done I shall take for my slumber song not the lullabies of atheism, but the music of the old hymn that still sings itself down from the heights of glory into the longing, waiting human heart, a hymn which I learned first as a little boy at my mother's knee: "The Lord is my shepherd, I shall not want."

The right to punish crime involves the duty of teaching morals. —Daniel Webster.

People educated intellectually, and not morally and spiritually, will become a menace to our nation. —Theodore Roosevelt.

I hope for the day when American men think as much of their churches as they do of their business.—Warren G. Harding.

Human innocence is not to know evil. Christian saintliness is to know evil and good, and to prefer the good.—F. W. Robertson.

❖ THE MESSAGE OF THE GOSPEL ACCORDING TO JOHN ❖

International Sunday School Lessons —January, 1932

We now begin a five-year cycle, 1932–36, inclusive, during which we shall study the four Gospels separately, the remainder of the New Testament in several courses, the whole of the Old Testament, and four topical courses, deriving their lesson passages from the whole Bible, on "Christian Standards of Life" (1932), "Studies in the Christian Life" (1934), "Some Great Christian Teachings" (1935), and "Some Representative Men and Women of the Bible" (1935).

Let us resolve to study through the Bible with persistent zeal these next five years, if God spares our lives!

January 3, 1932
The Son of God Becomes Man
John 1. 1–18

These verses are a Prologue or Introduction to John's Gospel. They indicate in simple yet profound language the mystical, philosophical character of the Gospel, and the kind of picture of Jesus Christ that John draws,—God and man in one person, deity manifested in a human being, God in the historic person of Jesus of Nazareth. And remember, "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (20. 31).

The eternal Word, 1–5. Who Jesus of Nazareth was.

Logos (Word) was a familiar and significant term in Hebrew and Greek thought. John, living in Ephesus at the close of the first century, found the term and used it in his teaching. A word is the vehicle of communicating or revealing one's thought. It is a window into the speaker's mind and soul. "The Word" was the eternal, self-communicating God in relation to man. Jesus of Nazareth expressed and revealed God. He was the living Word.

These verses declare the relation of the Word to God,—eternal, a separate personality, yet one in substance, not two Gods; to creation,—implying the non-eternity of matter; to men,—their life and light; to darkness, moral and spiritual, which did not put out the light, overpower it.

Life and light are great words in John. The life is self-existent, original, the source from which all life has come. So the light is the source of all the light that mankind has, the light of nature so called, the light of revelation. The light once kindled has never been extinguished by sin. If any man has light, it came from Christ. The place for light to shine is in darkness. Not until the light became incarnate did man understand it.

Believe these opening verses of John, and nothing that follows will stumble us!

His manifestation, 6–13.

The record now becomes concrete. John the Baptist came as a witness of the light, that all might believe. The world did not recognize the true light for what he was (10).

Verses 11 and 12 relate the historic fact of his rejection in his own land and by his own kin. What a tragedy for him—and for them! They further declare how one becomes a child of God,—not by any human agency, but by receiving the divine nature as in a new birth as the result of faith.

The incarnate Word, 14–18. Why the only begotten Son came.

The perfect deity of v erses 1 and 2 became perfect humanity (14). Faith and experience bridged the gulf which philosophy could not compass, and identified the Logos with a historic person. After verse 14 we read no more of the Logos, but of the person and career of Jesus of Nazareth,—human, yet divine; incarnate, yet having glory as of the only begotten of the Father, whom he revealed and interpreted to man.

And so, with this bit of John the Baptist's testimony and further comment by the writer, John brings his Prologue to a close. It opened "In the beginning," it closes "in the bosom of the Father," and between we have the mystery and the glory of the incarnation in Jesus Christ, who is actually named.

The Son of God became man that he might enable us to become sons of God.

Make a list of all that it said of Jesus Christ!

With this prologue in mind read through the Gospel according to John at one sitting!

Golden Memory Text—He that hath seen me hath seen the Father! John 14. 9.

January 10, 1932
The First Disciples
John 1. 35–49

Scholars agree that this Gospel according to John was written toward the close of the first century, long after the other three Gospels: hence the omission of earlier matters in the life of Christ recorded in them. But the beginning of our Lord's public ministry rests upon the witness of John the Baptist. Hence, in addition to the references in last week's lesson, our author now relates an inquisition of the Baptist by Jewish ecclesiastics (19–28). This presumably took place while our Lord was still in the wilderness undergoing temptation. Now he appears again among the crowds that throng to hear the Baptist, whereupon the prophet portrays Jesus of Nazareth as lamb of God, the coming one whose forerunner he himself was, the Spirit-endued Son of God (29–34). That is, the Baptist gives at the start this full witness to the person and function of Jesus.

Andrew and John (son of Zebedee), 35–39.

Picture the setting! The Baptist is standing with a couple of his adherents. Jesus is walking about, not yet having begun his own public ministry. The Baptist gazes earnestly upon him, and repeats to his two followers what he had already said the day before (29):

"Look, there is the lamb of God!"

What did he mean by "lamb of God"? What did his followers understand him to imply?

In the Mosaic dispensation the sins of an Israelite were expiated by the shedding of the blood of lambs: see, for instance, the daily sacrifices, Exodus 29. 38, 39; the paschal lamb, Exodus 12. 3–6. Did not John see the fulfilment of this typology in Jesus, who in his own death should take away the sin of the world? See Isaiah 53. 4–7; Hebrews 9. 11–15; 1 Peter 1. 19.

Such was the Baptist's designation of Jesus: and his follower John took up that title and used it repeatedly in the Book of Revelation.

The two followed Jesus, who turned and beheld them following. It was a strategic moment. Here were the first men who became his disciples, forerunners of the multitudes who have also

found in him their Saviour and Lord!

Note our Lord's tactics with them, and try to imagine the character of that long epochal interview! Sixty years later John remembered the fateful hour.

Have YOU ever had a friendly conversation with anyone about Jesus of Nazareth?

Peter, 40–42.

Andrew finds Brother Peter, tells him the glad news, and brings him to Jesus. Andrew remained a humble but helpful kind of personal worker (see 6. 8, 9; 12. 22): Peter became the most conspicuous of our Lord's disciples.

Philip, 43.

He knew his Bible, and being satisfied that Jesus was Messiah he goes after his friend Nathanael.

Nathanael, 44–49.

But Nathanael was prejudiced. Nazareth could never be the origin of Messiah! Philip does not argue, but brings him to Jesus. Personal experience with our Lord dissipates doubt and prejudice, and gives glad conviction.

Thus from personal communion and from the study of their Bible these five men were persuaded of the Messiahship of Jesus of Nazareth, and became his lifelong disciples.

Finding Jesus and finding others, 41, 43, 45.

"Find" is a keyword in this passage.

Andrew and Philip say, "We have found Messiah." That is the first step. There may be different avenues of approach, but salvation from sin depends upon personal contact with the Saviour.

Then Andrew "finds" (seeks out) Peter, Jesus "finds" Philip, Philip "finds" Nathanael. This second step should follow the first. Every seeker becomes a finder, and every finder should become a seeker of others, brother seeking brother, friend seeking friend. This is the aim and end of all Christian work.

How can a person become a follower of Jesus today? These first disciples became attached to Jesus personally before he had preached a sermon, or published a manifesto, or revealed himself or his mission. Creeds and theology have their place, but not as barriers between a sinner and the Saviour. But when you realize who Jesus was and what he did, you soon have a creed. Willing, open hearts and minds always find and follow and abide with him.

"What seek ye?" What is your purpose in following Christ? Unless a person is clear on this point, he cannot have a bright Christian experience.

No convert is too recent or too uninstructed to speak of Christ and introduce others to him. He can at least say, "Come and see!"

Has every scholar found Jesus as Saviour and Lord?

Does every scholar find his brother or friend and bring him to Lord Jesus?

Golden Memory Text—Behold the Lamb of God that taketh away the sin of the world! John 1. 29.

January 17, 1932
Jesus and Nicodemus
John 3. 1–16

If there is one verse in the Bible that should be preserved if all else were lost, it is John 3. 16. It has been called the greatest sentence in the history of religion. Be sure that every scholar knows it by heart, and understands its great contents, in their personal bearing at least!

And while it is futile to compare one passage of Scripture with others in value and promise, there is perhaps no passage in the New Testament more fundamental than today's portion. The new birth, regeneration, is the gateway to all spiritual blessing, as physical birth is to physical life.

The teacher's difficulty will be to condense all that he might say and teach into a lucid, understandable lesson with practical applications.

Necessity of the new birth, 1–6.

Nicodemus represented the best religious standing of the world of his day. He was a punctilious worshiper of the true God within a God-revealed religious system. Yet it was to such an one that Lord Jesus said, "Except . . . ," "You must . . . " If religion apart from Christ, morality, church membership, or anything else could save a man, our Lord would not have stressed the absolute necessity of the new birth.

In the physical realm there is no life without birth. The human language used by our Lord to convey spiritual truth means that there is no spiritual life without spiritual birth.

The Bible teaches that since the fall man is DEAD in trespasses and sins. Hence the necessity of regeneration to get spiritual LIFE. Do not fail to teach this dark background of our lesson, for without it your scholars will grow up without a true knowledge of their standing before God!

Man has no internal good germs which can be developed by education or culture, by reformation or evolution, so that he can grow up a child of God. He must be BORN ANEW, he must receive LIFE from outside.

Mystery and actuality of the new birth, 7–13.

An act or fact may be mysterious to human understanding while its results may be definite and practical. Physical life is mysterious at every point, and nowhere more so than at the impartation of life to dead matter, as in birth.

Our Lord looked to nature for an analogy. No one can fully explain the wind, yet any one can hoist his sail and enjoy the results achieved by the wind.

The inward change wrought by the Spirit of God in the impartation of the divine nature is proved by results that become visible in a person's life and character. The test lies in one's relation to Lord Jesus: the regenerated soul looks to him with grateful obedience as Saviour and Lord.

The new birth is not a mere theory or doctrine, but a fact, spiritual and physical.

Means of the new birth, 14–16.

Lord Jesus now turns to his Bible for an illustration.

As Moses lifted high the brazen serpent in the wilderness (Numbers 21. 6–9), and those dying Israelites who had faith in God's promise, and looked, lived, so God lifted up his Son upon the cross, and whoever looks to him in faith receives eternal life.

There is thus a human and a divine side (so to speak) to the glorious transaction. On the one side man puts himself in the right attitude to the uplifted Saviour: he believes on him. On the other side God the Spirit breathes new life from above.

Here we see the connection between the new birth and the atonement. The bright background of both is the love of God.

The best time to be born again is in youth.

It is hopeless to try to develop a saint out of a lost sinner.

Mystery should be no bar to belief and trust.

Have I been born again? What results do I manifest in my life?

Golden Memory Text—God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.

January 24, 1932
Jesus and the Samaritan Woman

John 4. 1–42. Lesson portion—9–26

Many aspects of our Lord's character and actions and efficiency are to be seen in this episode, but transcendent importance attaches to the revelations he made concerning himself, his Father, sin, worship, the racial problem, etc.

It is to be observed that in his conversation with both the woman and the disciples he spoke on a spiritual plane, while they applied his words in material and carnal ways.

We see our Lord in human limitations, —wearied, hungry, thirsty,—and as God,—offering living water, declaring himself to be Messiah, seeking souls. There is a hint as to his personal appearance, his accent, his dress, for the woman recognized him as a Jew.

Ignoring racial and sex barriers our Lord creates an opportunity for soul-winning by asking this woman for a drink. She answers with an ironical gibe. Her racial prejudice might have cost her the blessing! But she forgets it under the spell of our Lord's words.

Did John get the story from this woman herself?

Living water, 10–15.

"Living water" meant in everyday speech running spring water in contrast with cistern water. Spiritually it may mean the indwelling Holy Spirit, who is referred to several times in the Bible under the emblem of water; or that divine life which the individual soul receives in Jesus.

Grace opens up an inner fountain in the one who receives it, the gift of God, and he is no longer dependent on external sources of blessing and power.

The woman's interest and desire have been awakened, but she is still thinking in terms of daily drudgery.

A prophet, 16–19.

Our Lord now becomes more personal. He probes for her moral wretchedness,—type she was of too many a degraded woman in the Orient,—the point where her redemption must begin. Her conscience is touched, and she counters with a half-truth, a half-confession.

Messiah, 20–26.

For the fourth time the woman tries to change the subject. She swings off on to a controversial religious topic. But a new worship was dawning, which would wipe out the old controversy. Because she was open-souled,—like many wicked sinners always,—our Lord now tells her some of the deepest truths in all the Bible.

Verse 24 is one of the greatest verses in the Bible, a clearly put revelation of the nature of God.

As to worship, begin to read at verse 20. Verse 21 swept away the misunderstanding and bigotry of centuries, and set God before man as Father. God seeks worshipers (23) who worship him not in any set place or with any set ritual, but in spirit and in truth (reality), because he is spirit and truth. Both worship and worshiper must be spiritual.

Worship "in spirit" may mean in the spirit of sonship received in Jesus; or in the Holy Spirit, in spiritual ways of thought and feeling inspired by him; or in the mind and heart, as opposed to mere external modes of worship.

Worship "in truth" may mean, again, worship in Jesus who is truth; in accordance with a correct understanding of God and his will, God as he really is.

"Shall never thirst"! What an announcement! How little realized!

Write on every earthly well, "Thirst again"!

The secret of perennial satisfaction is in the word "drinketh" (14). Keep on drinking and you will never feel thirst!

Does God find a true worshiper in YOU?

Golden Memory Text—Christ Jesus came into the world to save sinners! 1 Timothy 1. 15.

January 31, 1932
Jesus Feeds the Multitude

John 6. Lesson portion—1–13; 48–51

One significant thing about this episode is that it is the only miracle recorded in all four Gospels. Evidently it made a deep impression upon the thousands who were present and ate bread that never saw flour or fire: while the teaching that followed is no less striking. Twice the incident is designated a "sign," 14, 26; see also 2, 30.

Jesus and the multitude, 1–4.

It is now the era of our Lord's popularity. A vast multitude is following him, some because of the signs he had wrought, some on their way to the Feast of Passover at Jerusalem. We see the crowd following, fed, filled.

Testing the disciples' faith, 5–10.

Our Lord takes in the situation, he realizes that the crowd will be hungry before long. Luke says he was moved with compassion: which therefore is a motive to explain his actions. His consideration for their bodily needs leads him to plan to meet those needs. "He himself knew what he was going to do" (6), but he would test the disciples in doing it. He performed the miracle designedly, on his own initiation, and used it presently as basis for teaching on the bread of life.

So he addresses a question to Philip. Why Philip? Perhaps because he was of Bethsaida (1. 44), not far away. Perhaps he was buyer or business manager for the party. Anyhow he was methodical, businesslike, and he proceeded to figure out how much food it would take to give that crowd even a scanty meal. But he left our Lord out of his count. That often happens with these business experts who apply business efficiency to church activities.

Then Andrew speaks up. Andrew has found a boy who brought his lunch with him: but obviously that is hopeless as a supply.

Our Lord answers Andrew's question with action. Things must be done in an orderly way,—no crowding, no grabbing of food, no one overlooked.

The miracle, 11–13.

John says not a word about a miracle. Read verse 11 again! You would think our Lord had a trainload of loaves to distribute. He gave thanks, satisfied every one to the full, enjoined thrift by gathering up the left-over supplies. Abundance, divine sufficiency, but no waste!

'Twas seedtime when he blessed the bread,
'Twas harvest when he brake!

Having seen the sign, the people had the conviction that Jesus was the long expected prophet, and they were ready to carry him off and make him king.

Spiritual significance, 48–51.

"I am the bread of life!" Bread is a universal daily necessity. Take the living bread at his word, and satisfy your soul.

Even a lad can help! Let Christ use you and your resources! He accepts

(*Concluded on page 30.*)

Mrs. Ida O. Moulton

What Jesus Teaches About Truthfulness

John 8. 32; 18. 37; Matthew 5. 37. January 3, 1932

"My lad," said a mother to her son as she gave him the last slice of bread for his breakfast, "your father has been dismissed from his situation because he would not lie, and we have come to the last bit of food: but I am proud of your father, and you must grow up like him, honest and truthful."

They say that honesty is the best policy, but a Christian should not be honest for policy's sake, but for Christ's sake, who is the embodiment of truth. "I am the way, the truth, and the life."

* * *

There was once exhibited in France a picture representing a friar in his robes. At a distance he seemed to be in the attitude of prayer, his head bowed over a book, his hands clasped upon his breast, his eyes cast down in humble adoration. With a nearer view of the picture the book turns out to be a punch bowl into which he is squeezing a lemon.

Said a divine: "A lie is not merely to tell what is false: it is to conceal some essential fact which makes the listener (or observer) believe what is not so."

In the words of a colored preacher: "Be natural! Be what you is, and not what you ain't, 'cause if you ain't what you is, you is what you ain't!"

* * *

It might be said that lying was wrong because the Bible said so, but that seems to be quite unconvincing. There are things forbidden in the Bible which we do not now regard as wrong, such as working on Saturdays, harnessing the ox and the ass to the plough, eating snails, the wearing of male garments by female hikers. The moral teaching of the Bible must justify itself at the bar of our otherwise established ethical convictions.—Selected.

* * *

Jesus—

T—old the truth, John 16. 7;

R—ebuked deceit and hypocrisy, Matthew 23. 1–12;

U—rged his disciples to be truthful in their communications, Matthew 5. 37;

T—aught that God's principle of right was based upon truth, John 14. 5, 6;

H—imself refused to lie when a lie would have saved his life, thus personally illustrating the measure of truthfulness he expects of his followers, John 18. 19.

What Shall I Do With My Money?

Luke 12. 13–21; 15. 11–19. January 10, 1932

Lord Dewar wrote: "The man who knows how to make money seldom knows how to spend it. It is positively painful for some men to spend money."

"It is well to be prudent
And thrifty,—who wouldn't?—
And quite self-supporting, 'tis true;
But in getting your money
(Now this may sound funny!)
Oh, don't let your money get you!"

* * *

Two creeds:

"I believe in gold, the almighty power, and in the things which gold can buy.

"I believe it is the chief end of man to make a success, and that making a success means either amassing wealth, or getting famous, or acquiring power"; and

"I believe that the spending of money, like the making of it, must be a part of God's service; that man has no absolute title to any property, but that all human possession is a trust from God for the good of men.

"I believe that I should invest this money for God as carefully as I invest in business; that study and prayer should go with all my giving."

Which creed is yours?

* * *

A wealthy Christian man, going and giving regularly to his church, had a rebirth of his obligation to God, and thus confesses:

"There was a time when I gave to missions as I would give to the porter on the sleeper or to the waiter at the hotel,—I just tipped the Lord in my missionary offerings, because it wouldn't be respectable not to, in the same spirit I would give to the porter on the sleeper or the waiter at the hotel. Now all this is changed. My greatest joy is giving to missions. It has enriched my life a thousandfold, increased my knowledge of world affairs, and strange to say, my wealth has also increased!"

M—ammon is the largest slaveholder in the world;

O—h beware of the love for money, for—

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ!"

N—othing stings more deeply than the loss of money;

E—arn your money if you would know its value;

Y—outh says: "Money makes the man," but Age says, "Though you strut proud of your money, yet fortune has not changed your birth."

My Share in My Home

Luke 2. 40, 51; 15. 15–31. January 17, 1932

"Oh, well," said a prospective bride, about to marry a man she had known but a short time, "if we find that we cannot get along together, after a while we can separate!"

Close upon this method of breaking up homes comes companionate marriage to illustrate the way to avoid the making of homes. Both of these methods to avoid one's share in making Christian homes are symptoms of a fatal disease fastening itself upon the nation's homes, precluding the possibility of a home where Christ can be "the unseen guest at every meal, the silent listener to every conversation."

* * *

Said David Livingstone: "The only tradition of which I feel proud is this: One of my forefathers on his death-bed said to his children around him, 'I have searched diligently all the traditions of our family, and I never found that there was a dishonest man among our forefathers. If therefore any of you take to deceit and dishonest ways it will not be because it runs in our blood. I now leave this precept, Be truthful and honest with each other and with the world!'"

A son said of his home: "The absolute truth abode in my home. No earnest questioner, however young, was put off with subterfuge or evasion."

* * *

A small boy was asked for the address of his pal. He replied:

"I don't know where he lives, but I

know the corner of the street he stands on."

Said William E. Gladstone in conversation with some one on international questions:

"There is but one question, and that is the home question. Settle that right, and you settle all others!"

Yes, even to the street corners our boys are wont to stand upon!

* * *

"Let me have your children!" says the school. "I will educate him according to the latest theories in pedagogy."

"Let us feed you!" advertise the tearooms and cafeterias.

"Spend your evenings with me!" suggest the attractive and brilliantly lighted signs over the entrances of theater, movie and clubhouse.

The story of the prodigal son is the verbal picture of the man who found his pleasure outside of his home. But all stories have not such a happy ending, as many a human derelict can testify.

What Leadership Should We Follow?

Luke 5. 1–11; Colossians 2. 18. 19. January 24, 1932

Two people were walking together one dark night, when one said to the other, who knew the road well:

"I shall follow you so as to be right."

He soon fell into a ditch, and accused the other with his fall. To which the other replied:

"Then you did not follow me exactly, for you see I kept free of the ditch!"

Just a little sidestep caused the fall. There is similar danger in not exactly following Christ, the greatest of leaders, who never yet led a man to slip that fully put his trust in him.

* * *

The air is literally full of voices, clamoring to be heard. To listen to them all and try to follow them all, we would be like one of a flock of sheep without a leader.

What "everybody" says is often far from the truth.

What "everybody" believes may be the greatest error.

What "everybody" does is frequently the wrong thing for a Christian to do.

"Everybody" should first be tested by facts which do not lie.—Adapted.

* * *

When a successful pastor was asked the secret of his harmonious leadership he replied:

"Prayer! I never launch any scheme without calling my workers together for conference and prayer. I never boss: I manage. Bossing means driving, managing means leading. Instead of saying, 'I want this done my way,' I say, 'Come on and get in! The water is fine.' I accept every suggestion that seems feasible. Yes, I sometimes do meet opposition, but prayer together clears the way."

A deacon of his church said of him: "In the end the opposers are ready to eat out of his hand."

"There are more things wrought by prayer than this world dreams of."

* * *

The nearly perfect leader, according to Dr. Laird of Colgate University, should possess the following traits:

Skill in developing and placing subordinates;

Knowledge of the details of the present job;

The ability to impress others as having self-confidence;

Skill to plan and organize routine work and directing subordinates;

Willingness to take over responsibility, and ability to carry it;

Success in stimulating the interest of associates in their work.

"Let it be added that the closer we cling to Jesus the better we understand his spirit, the more likely we are to make a real success of our lives."

Our Church's Service for Christ

Matthew 29. 18–20; Acts 13. 1–3. January 31, 1932

The following church members believe that a church should not give too much time to its evangelistic program:

Mr. Formality, Mr. Hypocrisy, Mr. Half-Hope, Mr. Guess-So, Mr. His-Experience, Mr. Worldly-Policy, Mr. Compromise, Mr. Secret-Sin, Mr. Lukewarm, and Mr. Ease-in-Zion.

Have you any friends among this group?

* * *

"Do you see that scar on my forehead?" asked the missionary as he left the platform where he had pictured the conditions upon a cannibal island where he had been laboring. "Well, I got that scar on that cannibal island. I was trying to preach to a set of the wildest savages I have ever met, and one of them aimed a stone and cut open my head. Yet it was easier work than preaching to these indifferent people. Ultimately the natives were converted, but for these apathetic people there seems little hope."

* * *

If you ever visited a salt-mine you saw great lumps of grayish rock hoisted from below. You thought of the fine, white salt on your table at home, and said:

"Surely, this is not fit for use!"

But the owner of the mine would answer: "It is salt. Taste and see! It is not as refined yet as it will be, but it is salt, and refined table salt is made of such material."

The church is an organization for refining people by setting the life of Jesus Christ as our standard, showing us how to live in love and promote godliness. Also he gave explicit directions for evangelizing "all the world."

* * *

A pastor said to his wife: "I feel I ought to resign from this church."

"Why, what has made you feel like that?" asked the wife.

The good man sighed as he answered: "My congregation seem so indifferent! They hear my counsel, yet they go on living for themselves alone, and Christ appears meaningless to them."

"So you would like every one to be good, and everything just right?" said his wife.

"Yes."

"Then," said she, "if that were so you could resign, because you wouldn't be needed. While there are people who forsake God, and appear indifferent to his teaching, you should work on. Your preaching and teaching are still badly wanted, and never forget that your cause is the Lord's!"

Jesus Feeds the Multitude

(*Continued from page 28*)

whatever we bring, and increases its value and power. In his hands our little becomes enough.

Christ is not going to feed the world without our help and coöperation.

Golden Memory Text—Jesus said unto them, I am the bread of life. He that cometh to me shall not hunger, and he that believeth on me shall never thirst! John 6. 35.

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—JANUARY, 1932 ❖

FRIDAY, 1st. *Thou crownest the year with thy goodness! Psalm 65. 11.*

Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts! Confirm our resolution, we beseech thee, to walk more closely in thy way and labor more faithfully in thy service, according to the teaching and example of thy Son our Lord! Let not the errors and offences of the past cling to us, but pardon us and set us free that with a purer purpose and a better hope we may renew our vows in thy presence, and set forth under the guidance of thy Spirit to travel in that path which shineth more and more unto the perfect day of thy heavenly kingdom! Amen.

SATURDAY, 2nd. *Beloved, if God so loved us, we ought also to love one another! 1 John 4. 11.*

Speak a bit more kindly than the year before:
Pray a little oftener: love a little more:
Cling a bit more closely to the Father's love:—
Life below shall liker grow to the life above!

SUNDAY, 3rd. *Revive thy work in the midst of the years! Habakkuk 3. 2.*

To be of greater service, Lord,
A closer student of thy Word,
To help to bear a brother's load
And cheer him on the heavenly road,
To tell the lost of Jesus' love
And how to reach the home above,
To trust in God whate'er befall,
Be ready at the Master's call
For any task that he may give,
And thus through all the year to live
For him who gave himself for me
And taught me that my life should be
A life unselfish, not self-willed,
But with the Holy Spirit filled!

MONDAY, 4th. *Sinners, of whom I am chief. . . . Now unto the king, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever! Amen. 1 Timothy 1. 15, 17.*

Only those who have struck the deepest note of penitence can reach the highest note of praise.—A. J. Gordon.

TUESDAY, 5th. *The duty of every day. 2 Chronicles 8. 14.*

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is lost or won.—Maltbie D. Babcock.

WEDNESDAY, 6th. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Psalm 91. 1.*

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening for his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—F. B. Meyer.

THURSDAY, 7th. *Christ liveth in me. Galatians 2. 20.*

Our need is that Christ should reproduce in us his character, his grace, his gentleness, his humility, his forbearance, his longsuffering, his prayerfulness, his fidelity, and in short his likeness.—J. Stuart Holden.

FRIDAY, 8th. *As for you, ye thought evil against me, but God meant it unto good. Genesis 50. 20.*

In vain they smite me. Men but do
What God permits with different view.
To outward sight they hold the rod,
But faith proclaims it all of God.

SATURDAY, 9th. *I will mention the lovingkindnesses of the Lord! Isaiah 63. 7.*

Did some gracious answer knock at your door yesterday? Tell it to others! Had you some heartening visitor of grace before the day began? Share it with others!—J. H. Jowett.

SUNDAY, 10th. *Able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Ephesians 3. 18, 19.*

Spiritual ideas are not grasped and appropriated by intellectual action only. When intellectual activity in the realm of religious ideas is divorced from spiritual intentions there is always noticeable a curious emptiness and futility in the result. It is not by learning or by brilliance of intellect, but by spiritual reinforcement and by welcoming Christ in our hearts that we become "able to comprehend."—G. A. Johnston Ross.

MONDAY, 11th. *Be filled with the Spirit! Ephesians 5. 18.*

The emphatic word is "filled." It means to fill full, so full that there will be no room left empty. It does not mean to have a measure of the Holy Spirit, but to be wholly filled with and possessed by the Holy Spirit, and utterly lost in the life and fulness of Jesus.—A. B. Simpson.

TUESDAY, 12th. *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease! Genesis 8. 22.*

May your faith be strong and your courage high to meet the winter days, and may the memory of the full harvest be in you as a benediction upon the rounded year!

WEDNESDAY, 13th. *And the Lord said unto Joshua, Get thee up! Wherefore liest thou upon thy face? . . . Up, sanctify the people! Joshua 7. 10, 13.*

Strange as it may seem, there is a time not to pray. That is when it is time to act. "Get thee up; wherefore liest thou upon thy face?" was God's command to Joshua when he was praying to him for guidance and help. What! Not pray? No, not when it is time to act. We must ask and then take, and so we shall advance joyfully and continuously in the normal appointed way.—Northcote Deck.

THURSDAY, 14th. *Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare! Psalm 75. 1.*

You cannot glorify God better than by a calm, quiet, happy life. Let the world know that you serve a good Master! If you are in trouble, do not let anyone see that the trouble touches your spirit,—nay, more, do not let it trouble your spirit! Rest in God, take evil as well as good from his hand, and keep on praising him!—Charles Haddon Spurgeon.

FRIDAY, 15th. *Surely I come quickly! Revelation 22. 20.*

In the glory of his promise I am living day by day,
And the light of heaven is dawning on earth's dreary, desert way,
While I wait that sweetest whisper, "Up, my child, and come away!"
—The king is coming soon!

SATURDAY, 16th. *Behold, I have set before thee an open door! Revelation 3. 8.*

If God opens the door, enter it! Don't let any power on earth keep you back! Never miss an opportunity for service! It is a great honor to be a co-worker with God.—D. L. Moody.

SUNDAY, 17th. *Put on the whole armor of God, that ye may be able to stand against the wiles of the devil! Ephesians 6. 11.*

The best way to keep the devil off our territory is to keep him busy on his own, defending his kingdom from our bold attack. Beloved, have we settled the question of our own salvation and Christ-life, and are we at leisure for the battles of the Lord and thus "more than conquerors through him that loved us"? —A. B. Simpson.

MONDAY, 18th. *Happy is that people whose God is the Lord! Psalm 144. 15.*

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

TUESDAY, 19th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

Lose every other thought if you must, but do not lose this: "I am with you," human in understanding, divine in power!—G. Campbell Morgan.

WEDNESDAY, 20th. *Pray one for another! James 5. 16.*

Intercession is a wonderful help to forgiveness of injuries. The personal unkindness of brother and sister stirred up Moses to pray for each, and how repeatedly the wrong feeling, speaking and acting against himself was made the occasion of prayer for them! Let us avail ourselves of this secret of his meekness!—Frances Ridley Havergal.

THURSDAY, 21st. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house! Acts 16. 31.*

Unbeliever, the last shadows are falling across the world, and therefore across your life: yet you are still utterly unready. But "there is time," as Napoleon said, on the news of a great defeat, "to win a victory before the sun goes down." Your coming judge is your present Saviour.

FRIDAY, 22nd. *One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind! Romans 14. 5.*

The week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side.—J. R. Miller.

SATURDAY, 23rd. *Having made peace through the blood of the cross, by him to reconcile all things unto himself. Colossians 1. 20.*

It is a terrible truth which men would do well to recollect more than they do, that the same cross shews God's hatred for sin as well as his love for the sinner. The same cross shews that he cannot forgive iniquity, and yet that he was willing to visit it upon his own Son for our sakes.—Charles Wolfe.

SUNDAY, 24th. *Come out from among them and be ye separate, saith the Lord! 2 Corinthians 6. 17.*

Some church members have their roots on one side of a church wall and their boughs all hang over and drop the fruit on the world's side. It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, so that we do not need to look into the church roll to find out whether a man is a Christian or not.—A. B. Simpson.

MONDAY, 25th. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein. Joshua 1. 8.*

Meditation is that passive condition in which we open the doors and windows of the soul to the blessed influences that gather about us when we sit with the book before us and wait for the coming of the Lord.—Mark Guy Pearse.

TUESDAY, 26th. *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy! 1 Peter 4. 12, 13.*

When any trial comes, see that you do not look to the thing itself, but immediately to Jesus! Reason not upon it, but believe!—John Wesley.

WEDNESDAY, 27th. *Let us make here three tabernacles, one for thee, one for Moses, and one for Elias! Matthew 17. 4.*

It was a fond wish, begotten of vision, but it was a prayer of impulse. In some luminous hours, sent of God in love, we have had a vision of possibilities within our reach. Did we commit them to reality and translate them into fact? We must live our dreams to prove they have been given us of God.—W. S. Bruce.

THURSDAY, 28th. *As soon, then, as they were come to land they saw a fire of coals there, and fish laid thereon, and bread. John 21. 9.*

And is not this an emblem of our Lord's perpetual treatment of his children? Tired, disappointed with fruitless toils, agitated by conflicting hopes and fears, we often pull to the shore trodden by his blessed feet; nor do we ever approach him without finding that he has anticipated our spiritual requirements.—F. B. Meyer.

FRIDAY, 29th. *Is not this the carpenter? Mark 6. 3.*

"They who tread the path of labor
follow where my feet have trod;
They who work without complaining
do the holy will of God."
—Henry Van Dyke.

SATURDAY, 30th. *Kept by the power of God through faith unto salvation. 1 Peter 1. 5.*

There is an old prayer which expresses the longing of many a sincere heart:

"O Lord Jesus, take my heart, for I cannot give it to thee! And when thou hast it, keep it, for I cannot keep it for thee! And save me in spite of myself, for thine own dear sake! Amen."—Floyd W. Tomkins.

SUNDAY, 31st. *Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord! Leviticus 19. 18.*

How searching is that demand upon my soul! No sullenness is to remain, no sulky temper which so easily gives birth to thunder and lightning. There is to be no painful aloofness, no assumption of a superiority that rains contempt upon the offender.

I cannot meet this demand. But the Lord of grace can do it for me!—J. H. Jowett.

He who takes the child by the hand takes the mother by the heart.—Danish proverb.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Friday, 1st. 1 Thessalonians 5. 8–16.

1. As a New Year opens before us how shall we carry ourselves? We look into an unknown future. We seem as we look out upon the world to be walking in darkness. There is confusion and uncertainty in every direction. We do not know how the nations are going to work out their relations with one another. Our greatest leaders in America and Europe and Asia are themselves in perplexity as to the direction of events, and all their proposals are confusedly experimental. Undoubtedly the masses of humanity desire above all things to have order and peace. Without these there can be no true prosperity. And yet their governments seem unable to establish those relations and policies which shall secure those fundamental requisites of order and peace.

2. And within our own country the year 1932 finds us in manifest distress of mind, even among those who are not involved in the distress of unemployment and poverty. We have deep divergencies of opinion about the major problems which confront us in the business world, as well as in relation to prohibition and other vital social problems.

3. What can we of the Christian faith contribute? "Walk as the children of light!" Our Lord referred to his followers in that radiant phrase, "Children of light" (Luke 16. 8). They know God, who is light. They know and serve Christ, who is the light of the world. There ought to be about their minds and in their hearts the bright shining of the divine holiness. Let them abide and walk in the light of truth and charity and honor and purity, and they will be contributing the essentials out of which the world order shall arise!

O Lord of light and salvation, shine in our hearts, that through our lives the world may receive the light! In Christ's name. Amen.

Saturday, 2nd. Galatians 5. 1, 13–15.

1. The apostle Paul was the supreme champion of freedom. His great mind grasped that great idea as no other human mind had been able to do it. No prophet of Israel, no philosopher of Greece, no mystic of the Orient had ever seen the roots of freedom and its full growth and meaning as this apostle of Christ saw them. And it can be proved that it is his conception of freedom, deep working in the mind of the church, even when its leaders did not know and seemed against it, that contributed most powerfully to the spread of the passion for freedom in our modern world.

2. This freedom he says is the gift of Christ. It is inherent in the Christian's soul. A Roman citizen was politically a free man, but he might be a slave in spirit, and the Christian slave in his household might rejoice in this other freedom, the true freedom of a son of God whose citizenship is in heaven.

3. Paul had seen Jews who were ground under the terrors of the law. As their scribes applied it, that law was like a taskmaster who held them in fear and had no power to give them power to obey his behests. He had seen the pagan Galatians held down by their ignorant superstitions, without vision of the will of God and yet driven by imaginary terrors to desperate forms of religious practices. And he had seen both Jews and pagans made gloriously free by Christ.

O God, creator of the human spirit, grant us this freedom in Christ! Amen.

Sunday, 3rd. Galatians 5. 16–21.

1. What is it to be free in this deep Pauline sense? It is, he says, to "walk by the Spirit." The man who has the springs of conduct in himself, who sees for himself what is right and what is wrong, who has his motives prompted by the Spirit of God within his own spirit, who knows therefore that his purpose in life is one with the purpose of God with his life, that man is the free man in a world of slaves.

2. But they who have this freedom are aware of a deep warfare in their own personalities. They have learned to distinguish between the promptings of the lower self, the flesh, as Paul calls it, and those of this new, higher self, the self of God in his own self. The one is the contradiction of the other. From the selfish self there spring the passions and greeds and hatreds which make the dreadful list in verses 19–21. No one is guilty of all these, but everyone has tendencies in him to do all these things.

3. Hence the fervor with which he says: "Walk by the Spirit!" To "walk" means to regulate the whole inmost life as well as outer conduct. For as a man "walks" in his secret thoughts and in the world of his desires, so does he act outwardly. The man of Christ is open inwardly to his Spirit, and walks in him.

O Christ, Lord of our most secret life, help us there to think and desire and resolve under the power of the Holy Spirit! Amen.

Monday, 4th. Galatians 5. 22–26.

1. In verses 19–21 the apostle has given a dark picture of that which human nature can make of itself. He does not mean that any one man can be accused of having committed all those open vices and crimes and inward corruptions of the soul, but he does mean that any one who lives and acts under the sway of "the flesh" is in the way of producing these "works." It is not, however, a travesty, still less a libel, on the human race. As a matter of fact, those words had all been created not by Paul, but by common consent, to describe actual ways in which people behaved. What he means is that these are the inevitable products in a society that is living without God.

2. Then he passes to an entirely different picture of human experience. It is again true to life. These words could not have been used unless in some measure and manner the same human nature which produced all that blackness could also produce all this beauty and harmony and radiance. The problem is as to the victory of the one kind of life or the other. Who shall venture to say how the one picture can be destroyed and the other preserved?

3. This is the supreme fact in the gospel, that through Christ the Spirit of God has come into this confused strife within our human nature. Henceforth the choice before all men lies between the sway of "the flesh" or of "the Spirit." But it is not our spirit, it is the Spirit of

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

God, it is the person of Christ in us which will triumph. If he is in our hearts verse 22 may become the picture of our lives and characters!

O God, grant us through faith and in the habit of our lives to walk in the Spirit of Christ! In Christ's name. Amen.

CHRISTIAN CHARACTER

Tuesday, 5th. Galatians 5. 22; 1 John 4. 7–13. Love.

1. Let us for a few days meditate on St. Paul's picture of a perfect human experience and character! And first of love as the fruit of the Spirit.

It is well known that the Christian apostles had to find a rare Greek word to express what is meant by love in the Bible sense. The Greeks knew of sexual love, and the love of friendship. Any love beyond that was vague, shadowy, and certainly not the dominant force in human life. This new vision of love began with the ancient command to love God which our Lord quoted from the Old Testament. It received its full revelation in the gospel of Christ.

2. We must think of it over against the passions and greeds and strifes mentioned in the preceding verses by Paul. We must think of it as Paul sets it forth in 1 Corinthians 13. 4–8. In verses 13, 14 of this chapter in Galatians he calls love "the fulfilment of the law." For he whose inmost spirit is bathed in love, who lavishes love on all around him, cannot produce any of those evil things. A vine does not bear brambles. To love earnestly, consistently, purely, is in principle to live honorably, generously, and nobly.

3. These apostles got this new vision of love from the revelation of God in Christ. They did not discuss it. It broke in upon them, as it is breaking in upon every pagan region of the world today. For it is the supreme message which needed the coming of the Son of God and his cross and his conquest of death to make credible. The whole earth shall yet be filled with its glory!

Let us pray that all men, literally all men, may learn that the creator and lord of their lives is love!

Wednesday, 6th. Galatians 5. 22; John 16. 19–24; Romans 14. 17; 15. 13. Joy.

1. The Spirit produces joy. It would be tempting to try and prove that love and joy are closely related to one another, and are for that reason named here together. It could be done, but just now it seems better to emphasize the fact that it is the Spirit of Christ, the nature of his gospel, which produces joy. The substance and content of the good news, which is the love and mercy and kindness of God almighty toward each individual human being, is surely of a nature to awaken this response of joy.

2. And in fact the Christian religion came to be recognized in that and subsequent generations as distinctly the religion of joy. And today in India, where religion has been pursued with the most utter devotion and even passion of soul, the distinctive note of the Christian movement is its sheer happiness. Its hymns are full of triumph as well as yearning.

3. And why not? If it be true it means that all the resources of God are at our disposal, that the barriers our sin erected his grace has cast down, that darkness and fear are dispersed by the clear sunshine of his love and the leaping joy of our trust.

If only we Christians could always live and sing, dream and pray and act in that sincere pure atmosphere, the world would flock to the standard of Jesus!

O thou who didst speak of thy joy in the hours of thy darkening sorrow, grant us to rejoice in the glory of our Father's love! Amen.

Thursday, 7th. Galatians 5. 22; John 14. 25–27; Romans 5. 1–5. Peace.

1. Peace is another great human interest which has been transfigured, glorified by the Spirit of Christ. The morning greeting among men in Christ's own world was and is today the word "Shalom," which means "Peace!" In a region where life was so uncertain, where tribal and family strifes were a constant menace, it was natural to think of peace as the supreme blessing. Without peace, whose flocks were safe, whose tents or houses were real homes of security?

2. But the New Testament contains the good news of another kind of peace without which that earthly peace will never be secured. This is the peace of God, which, says Paul, passeth all understanding. It is the peace which is established by the forgiveness of sin, by the assurance of the personal and intimate fatherhood of God. No man can demand or deserve or grasp that out of the heavens. It is and can only be an act, a gift of God to each human being.

3. That peace from and with God is the fontal source of a calm and serene personal experience. The mind of the Spirit is, says Paul elsewhere, life and peace. The soul which is under the rule of Christ is guided and controlled by his Spirit. That means harmony, sympathy with the divine will, love of the divine law, insight into the divine purpose.

O thou who art beyond and above all the storms of life, who yet in Christ hast even come under their ferocity, we pray that in our storm-swept hearts there may be peace! Amen.

Friday, 8th. Galatians 5. 22; 1 Peter 2. 19–25. Longsuffering.

1. When Paul sets this word, longsuffering, among the supreme graces of the Christian character he is again contributing to a revolution in the moral history of mankind. To bear suffering of a physical kind with Stoic patience and fortitude is noble and admirable. In all races and ages there have been men and women who displayed that impressive virtue. They have endured pain and torture at the hands of enemies in war. They have even borne with heroic spirit the agonies of some terrible disease.

2. But the kind of longsuffering which is referred to here and in other passages of Scripture is of another kind. It is the endurance of wrong inflicted upon the righteous by evil-minded men. It is the calm and patient attitude of men who, because they love God and man, will not allow wrath to sweep over their hearts when men inflict upon them injustice. This soul-torture is harder than bodily torture. And only the Holy Spirit can enable man to bear it in quietness and love.

3. Again the supreme example of this grace is our Lord himself. It was he who prayed, "Father, forgive them!"; who despised the shame of the cross for the joy set before him; who gave love for hate, and through long hours suffered without bitterness of soul in divine calm and kindness of soul.

O thou who didst without malice or revengefulness of spirit suffer wrong, give us thy Spirit that in us that blessed fruit may be ripened to perfection! Amen.

Saturday, 9th. Galatians 5. 22; Romans 2. 4–10. Kindness.

1. The word translated kindness here had many shades of meaning in classical

Greek, and in the New Testament it has the same delightful plasticity.

Twice (Romans 2. 4; Ephesians 2. 7) Paul refers to the wealth of the kindness of God. It is in him, as it were, superabundant. We cannot measure it any more than we can deserve it. We can either despise it, as some do, or we can accept it and live on it with most grateful humility. It is his kindness which leads us to repentance.

2. Three times the word occurs in sayings of our Lord. According to Luke 6. 35, if we love our enemies we shall have a family likeness to the Most High, who is "kind" to the ungrateful and wicked. The same word is used when old wine, as compared with the new-made, is said in Luke 5. 39 (Revised Version) to be "better"; but I think the best English word here would be "more mellow." This also is the word used when Jesus says, "My yoke is easy" (Matthew 11. 30). The yoke fits well and is smooth, so that it does not gall the skin. It is "kind" on the neck.

3. "The fruit of the Spirit is kindness." The kind man is not weak, neither is the yoke. The kind man is not harsh, neither is the mellowed wine. The kind man is not vengeful, he seeks like God to win the wrongdoer to a right mind. The kind man, when he is just and strong and loyal, is always a happy man. For to be kind is to have love flowing from the heart, and that is to be a taster of the blessedness of God.

O Lord of all kindness, may thy Holy Spirit awaken kindness in the hearts of all men! For thy name's sake. Amen.

Sunday, 10th. Galatians 5. 22; Ephesians 5. 6–14. Goodness.

1. The noun translated goodness occurs only four times in the New Testament, and only in the writings of St. Paul. But the adjective good is used constantly, and in as many different shades of meaning as we use it in our ordinary speech. We speak of a good tool, a good day, a good food, and a man of good taste, as well as of a good man or woman. The Greeks combined it with another adjective (see Luke 8. 15) to describe the ideal citizen, the man who had a certain beauty with his goodness. Our nearest expression for their idea is perhaps the word "gentleman."

2. The righteous man, the just man who always fulfils his duty, may seem at times to be hard. His strictness of conduct may be accompanied by severity of judgment. But the good man is one whose spirit recommends righteousness. He makes the higher standards of life attractive, instead of forbidding. Men say that he is "really a good man," as if his goodness of itself awoke affection in their hearts.

3. Is not that what Paul means when he says that for a righteous man one would hardly die, but that for the good man some would dare the supreme sacrifice? And yet Christ died for the morally repulsive! Is he not forever the perfect picture of the good man, holy and yet genial, righteous and yet gentle, all-wise and yet generous? St. Paul says that in us, when the Spirit has his way with our hearts, the perfect fruit will include goodness.

O God, of whose goodness all things live, we pray that thy Spirit in us may bring forth the goodness of Christ! In his name. Amen.

Monday, 11th. Galatians 5. 22; Hebrews 11. 1–6. Faith.

1. Some interpreters have it that faith here means the act of trust in the grace of God with which the apostle has been so much concerned in the main argument of his epistle to the Galatians. That too is a beautiful fruit of the Spirit in a man's soul. As he looks in on his own sin and need of mercy, as he looks on the world in its confusion as well as its order, in its uncertainties as well as its steadfastness, he finds that somehow a spirit seems to breathe across his soul the calm and joy of a supreme trust in the wisdom and love of God.

2. But other interpreters prefer to think that faith here means faithfulness. It seems to be classed with the qualities of a man's own character. If so, it must be because faith and faithfulness are deeply involved in one another. The connection of the two qualities or attributes is brought out also when we say trust and trustworthiness.

3. And truly we must try to see that the two are bound together in our personal lives! For who can trust God and he himself be unworthy of trust? Who can really believe in the divine Spirit of pure love and be himself selfish and cruel? The Spirit is seeking to produce in us, against the fleshly impulses of distrust and egotism, the rich and luscious fruit of faith and faithfulness.

O thou who art creator and perfecter of faith, may thy Spirit rule us in the same! Amen.

Tuesday, 12th. Galatians 5. 22; Matthew 5. 1–12. Meekness.

1. Nowhere does the contrast between the two lists of human evils and human virtues stand out more vividly than in the use of the word meekness. Every one of the works of the flesh is a direct contradiction of that grace to which Jesus gave his benediction in the Sermon on the Mount, calling it the heir of the earth. To be full of uncleanness or enmity or jealousy or envy is the opposite of being meek and lowly of heart.

2. We must not imagine that meekness is weakness, although many have identified the two ideas. To be weak is not to be meek: it is to be just weak. Just as it needs purity to be really merciful, so it needs strength to be really meek. That quality may reside in the heart of a king, the president of a republic, or even a great preacher. When merely imitated it is repulsive; when it is real, coming from God's Spirit, it draws like a magnet.

3. Paul had this ideal in mind, of vigor and authority combined with lowliness of mind, in those strange last chapters of 2 Corinthians. But when he began writing them he went first straight to the Lord himself, to "the meekness and gentleness of Christ" (2 Corinthians 10. 1). In him he saw the perfect blending of august authority and this lovely spirit of meekness.

O God, who rulest all and dwellest in the heart of the meek, grant us that perfect fruit in our own hearts, the spirit of Christ himself! In his name. Amen.

Wednesday, 13th. Galatians 5. 22; Romans 7. 14–25. Self-control.

1. The word here translated temperance or self-control was used by Greek philosophers for that quality which stands over against sensuality in all its forms. The sensual man, who is so apt to imagine himself strong and independent of soul, is really under the sway of his selfish and successive passionate impulses. He becomes the slave of appetite, despised by all who look upon his habits and his indifference to the ordered and honorable life.

2. It is this word which is used when we are told (Acts 24. 25) that Paul struck terror to the heart of Felix by discoursing to him of righteousness and self-control in the light of a final judgment. He also uses it in writing to the Corinthians (1 Corinthians 9. 25) when

he reminds them that an athlete has to exercise self-control in preparation for his hard contest. He must avoid many indulgences if he is to be in fit condition at the hour of trial.

3. Paul uses a synonymous word when he tells the Philippians (Philippians 4. 11) that he had learned as in a hard school to be self-controlled in all circumstances. Neither wealth nor poverty could invade that citadel of his soul where serenity reigned through faith in his living Lord.

Let us pray that in our land the ideal of self-control may hold the admiration and control the habits of all citizens!

Thursday, 14th. Galatians 5. 24–26.

1. Of the glorious picture of a Christian character which Paul has just set before us the apostle says, "Against such there is no law." No kind of legislation can be conceived of which would condemn that kind of life. It is true that some people would sneer at certain features of that list, but that would be because their eyes were blinded by the passions of the first list. On the other hand, those who know evil see at once that a life which embodies these graces is inspired from above. They are the result of the indwelling of God in a human heart.

2. But those who live thus are "of Christ Jesus." Their life is derived from him. They may be said to be "in Christ Jesus," and hence they walk by his Spirit, they are led by his Spirit. He is their world, their atmosphere. Their personality is made one with his, and his self with theirs.

3. To them, therefore, the world of evil passions and lusts is a dead world. Or rather, they have crucified the flesh. They have left all that behind them once for all and forever. "Let us live by the Spirit!" Let us put our hearts and wills into this way of life! Let us daily count all that universe of evil as one from which we separate ourselves in his strength and name!

Let us pray that all who name the name of Christ may be alive unto God in him!

"WHATSOEVER THINGS"

Friday, 15th. Philippians 4. 8, 9.

1. This glorious 8th verse does not seem to have any close connection of thought with what precedes or what follows it. It appears as a sudden outburst, due to some vision of that world in which a group of Christians like those in the beloved Philippian church found themselves living. They were heirs of a brilliant civilization, and yet they were citizens of heaven (see Philippians 3. 20). In spite of abundance of sin in their world they knew and Paul knew that there were many excellent qualities in the life of their city. There were some honest business men, some loyal servants of the state, some homes where parents and children lived in peace and love.

2. So Paul, for some reason which we can never discover, is suddenly moved, as by a breath of the Spirit of God, to call attention to the good side of the culture of that day in that land. He invites his Philippian friends to consider "these things" which he names. It cannot be that he is asking them merely to form personal ideals which might answer to those descriptive terms. He speaks of definite facts which are before them. "Whatsoever things are so and so, consider these things!" he says.

3. When he says, "think of these things," he evidently wishes to use a word which will imply not merely an impulsive delight, but a reasoned satisfaction, a deliberate interest. Is it too much to say that he wishes his Christian friends to show themselves capable of seeing what is wholesome and good in the life of their city? For he who is made free of the kingdom of God is free to see with joy all signs of the divine everywhere, and take them all to his heart.

O thou who hast given us hearts and minds to see and feel what is beautiful and worthy of admiration in our world, help us lovingly to consider those things! In Christ's name. Amen.

Saturday, 16th. Philippians 4. 8; John 8. 31–40. True.

1. This is a broad conception: "Whatsoever things are true." St. Paul (as it were) opens wide the gates of inquiry in every direction. He himself had traveled much, had seen the life of many cities great and small, had conversed with all types of men, from the ignorant peasant to the accomplished scholar of Athens or Ephesus. He had seen much evil. He had been in contact with many systems of thought which he knew to be false. But he had evidently learned everywhere to be on the look-out for the real thing, the truth of God, whatever guise it might wear or in whatever quarter it might surprisingly shine out before his eager, searching eyes.

2. For the Christian above all men should have an appetite for the discovery of truth in every direction. Because he knows God and believes this to be God's world; because he knows God and believes that God loves all men; because he has heard God's call and believes that this call of love is going out over all the earth, searching for response in every heart, therefore he can gladly look for sincerity and truth in all directions. He will find it as Jesus did in the most unlikely quarters.

3. Paul could quote from a Greek poet, could use an inscription on a heathen altar as a text for a great sermon, could adopt the word "mystery" which was used so much in the paganism of that day and apply it to the message of the gospel, could appeal for justice to a Roman judge and get it. Yes, for St. Paul it was a habit to consider gladly whatsoever things are true in whatsoever region of life he found them. And all this because he knew that the supreme and all-inclusive truth is in Christ, the source and lord and goal of all human history.

O thou who art the source of all reality, grant us such an appetite for truth and such guidance of thy Holy Spirit that we shall seek and find it, and be fed on it forever! Amen.

Sunday, 17th. Philippians 4. 8; Acts 14. 8–18. Honorable.

1. Our translators have been uncertain what English word to use here. The Greek word has many shades of meaning, and Paul gives no clue as to which of them is in his mind. He would seem to have a broad view before him as he writes, "Whatsoever things are honorable, reverend, august, sacred, give your thoughtful consideration to these things!" He seems to put no restriction upon the ranges of life in which we may find things which can be so described.

2. The word was applied by the Greeks to certain of their gods; and it is probably impossible that any of the Philippians thought that Paul was urging them to pay homage to them. But he probably did mean to include things divine among those which they were thus to reverence. And truly it is a trivial heart over which all the petty interests of daily life take their way and in which dwells no sense of awe, of reverence, of solemn acknowledgment in the presence of things eternal and

infinite. But even human institutions and offices awakened this sentiment in Greek hearts, and should do so in ours. We should reverence great men, truly great, great offices worthily filled, great achievements blessing mankind.

3. It is said that Oliver Wendell Holmes was asked in Cambridge one Sunday why he always went to church. Pointing to his heart he said:

"I have here a beautiful flower. It is called reverence, and I go to church to have it well nourished."

That is something of what Paul meant here. Consider thoughtfully everything worthy of reverence!

Holy Father, grant that in the men and women of our day there may be less of the trivial spirit and more of reverence! In Christ's name. Amen.

Monday, 18th. Philippians 4. 8; Acts 10. 30–42. Just.

1. What was the range of Paul's vision as he used this word just? He must have known that his readers at Philippi would understand the word in many ways, and their imaginations would move over a multitude of just things in the world of their experience. For one thing, the Roman courts stood for things that were just, and on the whole had introduced into many regions of disorder a sense of security and confidence through their administration of justice. In Romans 13 St. Paul refers to that matter. It is true that at Philippi Paul had been treated unjustly by the magistrates, but when Paul disclosed his right as a Roman citizen the magistrates were themselves terrified (Acts 16. 19, ff.).

2. The word also stood simply for the righteous man, that is, the man who lives up to the highest standards of honor known to him. Peter found that a Gentile like Cornelius might be a doer of righteousness and therefore acceptable before God. So Paul seems to suggest that his Philippian friends should be ready to see and acknowledge the righteous life wherever they found it. All men need repentance and the pardon of God, but not all men are without a sense of right and a desire to perform it.

3. Surely the Christian who believes in the justice of God should strive to see that the things that are just shall prevail in the industrial, social and political life of today. Then "Consider whatsoever things are just!" will mean for us that we shall put what strength we have into the great task of seeing that justice prevails in our land.

O thou who art the creator and fountain of all law, grant that we of the Christian faith may love justice and consider whatsoever things are just! In Jesus' name. Amen.

Tuesday, 19th. Philippians 4. 8; Psalm 15. Pure.

1. The Greeks used the word for pure in relation, first, to objects which were associated with religion. It answers somewhat to the use of the word for holy in the Old Testament. Now Paul hated the worship of false gods, or demons, as he would even call them. Is it not certain, however, that he would appreciate the beauty of their temples and many of their dignified and noble statues of the gods? We know that early in the history of Christianity the believers in Christ were often falsely accused of destroying temples, and great hatred from that cause fell upon them. But Paul seems here to inculcate a certain attitude which would oppose any such movement. To "consider" the objects which their neighbors looked upon with awe and reverence was quite consistent with their own habits of worship "in spirit and in truth."

2. But Paul may also have had in mind things that were pure or noble in the lives of their fellow citizens. The Spirit of Christ should not only make us sensitive to the presence of evil, but even more to the manifestations of goodness in the lives and characters of others. There is nothing more admirable, no trait of character more to be desired, than this eager, generous, glad recognition of the precious metal of purity wherever it is to be found.

3. This is the word used in 1 John 3. 3. He who knows Christ at all knows purity itself. He who considers him considers purity itself. He who considers purity steadily, adoringly, will intensely desire it and will most eagerly pursue it.

O Lord of all purity, cleanse our hearts from all mean and selfish and bitter thoughts and desires, that we may resemble thyself, who art the very purity of God! Amen.

Wednesday, 20th. Philippians 4. 8; Matthew 6. 26–30. Lovely.

1. "Whatsoever things are lovely" is remarkable because the word occurs nowhere else in the New Testament. The Greek word is itself beautiful in sound and meaning, and Paul must have had pleasure in its use here. It is applied to anything in human conduct, whether word or deed, which is by its nature attractive. And it is interesting to find St. Paul choosing it so deliberately in this place. Are we not apt to think of him in terms of those tremendous passages of his writings as if he must have been always intense and severe and holding up august standards that are remote from the ways even of civilized men?

2. Paul, we must always remember, had moved, from his youth at Tarsus and in other great centers of culture, among men who were not reprobates, who cultivated the gracious ways of living. He therefore bids his readers to look out for all loveliness in human life. They must welcome the delightful things in the characters of men and women around them.

3. It is, I think, a mistake to hold that the excellent things in this glorious verse were to be found only among Christian believers. But it is true, nevertheless, that he expected and on the whole he found that loveliness of spirit and bearing was more characteristic of sincere followers of Christ. It ought to be so, for in him is all loveliness, divine beauty of soul; and they who are attracted to him ought to be attractive like him

O Lord of all beauty in thought and desire, grant to thy people such intimacy with thy Spirit that they shall be winsome witnesses of thee! Amen.

Thursday, 21st. Philippians 4. 8; Psalm 1. Of good report.

1. Another rare word which Paul has selected for a place in this list of those noble things, wherever found, on which our attention may well be fastened! "Wherever you find anything of good repute, be sure to consider it!" There is so much in life that is contemptible, so much in daily experience that is painful to a quickened conscience, a sensitive heart, that we must form the habit of looking out for those things that elicit approval.

2. Perhaps we may apply this exhortation to our habits of gossip. Do we listen most intensely when people are blamed or when they are praised? Why is it that if some one says a smart thing in disparagement of a mutual acquaintance a group of fellows will laugh, but if some one should praise an acquaintance the feeling of interest is much less in-

tense? That is the attitude which Paul here condemns.

3. Rather, he seems to say, look out for everything good that you can find in your brother man, cultivate the skill that discovers what you can praise rather than the more brutal and easier ability to find faults and blemishes in those of whom you gossip with your friends! And let us remember that we all hope that this is what our Lord Jesus will do with each of us!

O Lord, have mercy on my faults, and if thou seest any good in my life accept it and bless it, in thy kind grace! Amen.

Friday, 22nd. Philippians 4. 8; Proverbs 3. 11–20. Virtue.

1. It is significant that this is the only place where St. Paul uses one of the most common and most important words in the Greek language. His avoidance of it in all the numerous passages when he is exhorting to the good life must have been deliberate. Probably the main reason for this determination not to use the word virtue arose from the fact that the Greek mind had come to look on moral excellence as the achievement of man himself, whereas the gospel of Christ is the announcement that it is the gift of God.

2. Very thoroughly had the Greeks explored the nature of virtue. It included at least four great qualities, namely, wisdom, temperance or self-control, justice, and courage. He who had nurtured these would stand forth as the man of virtue, whom all men should praise, envy and imitate. But, says this Christian missionary, who has mastered them? And if no man can boast of success, what shall we all do in our universal failure?

3. But here the apostle (as it were) turns around with kindly smile and says: "If you can find virtue anywhere make it welcome! Wherever you see any moral excellence in any man do not deny it, but rather consider it with gratitude!" This we must certainly do if we are to be just and true in our own spirits, while believing whole-heartedly that "none is good save one, that is, God."

O Lord of all virtue, increase the faith of mankind in thy Christ, the fountain of virtue! Amen.

Saturday, 23rd. Philippians 4. 8; Ephesians 1. 3–6. Praise.

1. We might almost take this word as covering all the items already mentioned in this verse. For that which is characteristic of them all is that we can praise them for their individual and admirable qualities. And in exhorting us to consider them the apostle has surely taken for granted that as we measure their values and find satisfaction in them we instinctively murmur words of praise.

2. But the use of this word as the climax of his list may mean something else. The apostle of Christ is writing to people for whom the mind of Christ is supreme. They, when at their best, instinctively look out upon life in the light of that Spirit which he has implanted in them. It follows that what they feel to be wrong they will shrink away from with moral dislike, while everything which they see in the life around them to be in accordance with the mind of their Lord they will welcome. They will rejoice in it. They will praise it.

3. If, then, they "consider" things that are praiseworthy they will praise him from whom alone all goodness is derived. We can imagine him as he seems to listen to the great chorus of praise which ascends continually to God from the hearts of all who have learned to look on things true and honorable and lovely as his gifts to human life.

Praise be to thee, O thou giver of all good, for thy continual and rich beneficence in the lives of men! In Christ's name. Amen.

Sunday, 24th. Philippians 4. 9; 2 Timothy 2. 2–10.

1. The apostle is not speaking here in a spirit of self-satisfaction and foolish conceit. He was in his own soul one of the humblest men who have ever served in the church of Christ. But he was writing to people for whom there was no preceding illustration of the Christian temper and spirit. They were the first Christians in that part of the world, and were often in perplexity as to the new rules of life. They had no New Testament writings as we have, no traditions to guide them, no accepted and supreme authority in their own number. Even their bishops and deacons were new to the Christian faith.

2. Hence it was natural for the apostle to remind them that he had lived and taught among them. He had shown them what it was to be a Christian man. Let them therefore keep in mind the things he had taught and the ways in which he had behaved among them in the name of Christ!

3. There was a thrill in his voice—we feel it in the written word,—as he closed his great appeal with the confidence that the God of peace would take possession of their hearts. He knew that peace amid all the turbulent conditions of his life, amid all temptations and oppositions. He was himself at peace, and they who followed wholeheartedly his way of life would have the joy and strength of the same great gift of God.

May the peace of God which passeth all understanding guard our hearts and thoughts in Christ Jesus our Lord! Amen.

PAUL'S MINISTRY

Monday, 25th. 2 Corinthians 6. 1–10.

1. Here is another of those great passages in which the apostle reveals in a striking and commanding manner the richness of a Christian character. To be sure, he is here speaking first of all of himself as a minister of Christ, but the qualities which he names and the picture as a whole which he gives may well shed light upon all our paths. And as we select some of these qualities for special consideration we may well pray not only that we ourselves, but our ministers, and all ministers of the gospel may possess these, and thus proclaim Christ in living and convincing fashion.

2. In the preceding passage the apostle has claimed to be an ambassador of God. His whole life work is carried on in the vivid consciousness of a definite and divine appointment to represent before men the supreme and awful act of God in Christ. The world has been saved by that act, and there is no greater thing to be done for men and among men than to make that salvation known. Do we believe that really?

3. Thus he is, nay, we all are if we share this task, fellow workers with God! Do all our ministers know this and believe it, and intensely realize it? Without them or others doing their appointed work the grace of God, which is man's sole refuge and hope, simply cannot get hold of human nature.

Heavenly Father, pour thy Spirit into the hearts of every preacher and teacher of thy gospel, that it may save the world! In Jesus' name. Amen.

Tuesday, 26th. 2 Corinthians 6. 3–5; 2 Corinthians 11. 21–31.

1. The apostle Paul feels himself

compelled to defend his character and the spirit of his ministry. In the 11th chapter, which some students think may have been part of another epistle, he returns to the same unpleasant task of self-defence. In the whole paragraph before us he names several groups of facts which must prove his sincerity, his purity of motive, his complete devotion at all costs to his office as an ambassador of God by appointment by the Lord Jesus Christ.

2. In the first group of facts the apostle names an appalling list of forms of suffering through which he had passed in the course of his ministry in the gospel. One wonders how his bodily frame sustained such terrific attacks upon health and vigor. To be flogged was itself a fierce and dangerous experience, under which many died. To be in prison in those days was enough to invite disease as well as to break the spirit even of brave men. To be the object of popular and riotous attacks was again to face humiliation which any self-respecting soul must have found almost intolerable.

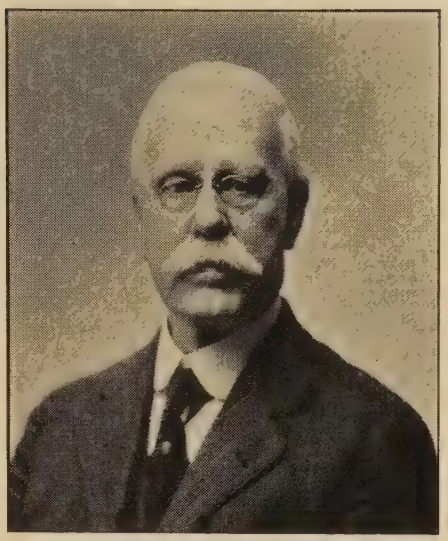
3. But he endured all, he says in verse 4, in order to be recognized as a servant of God and so to win the sympathy of men. For such courage awakens the admiration of thoughtful men. Such faith is contagious. Such patience becomes a window through which men may see the face of God.

We pray, O Lord, for all true ambassadors who even today in many lands, especially in Russia, endure such afflictions for Christ's sake! In his name. Amen.

Wednesday, 27th. 2 Corinthians 6. 6, 7; 1 Corinthian 3. 10–17. Knowledge, truth.

1. After naming the various outward afflictions which he had endured as an aggressive evangelist Paul names some of those moral and spiritual qualities which he had endeavored to cultivate in the name and by the inspiration of his Lord and Saviour. These, as he believed, would recommend that Master to those who were watchers of his bearing and his character. For, as Denney has well said, "Of all men in the world he was the weakest to look at, the most battered, burdened, and depressed, yet no one else had in him such a fountain as he of the most powerful and glorious life."

2. Of this group of qualities which he so passionately cultivated let us think



Dr. W. Douglas Mackenzie

today of these two: "in knowledge" and "in the word of truth"!

There were many non-Christians who were searching for this spiritual or mystical knowledge, but they did not find it as Paul had, and as he believed the humblest Christian could find it, in the revelation of God in Jesus Christ.

3. This knowledge was derived from the "word of truth," which must mean the gospel of God's love in our Lord and Saviour. Even God can give us no higher knowledge than that, for it is the intimate communion with himself in the glory and holiness and love which are brought home to us in the person and work of his eternal Son.

O thou who art light and truth, shine in our hearts that we may know thee! Amen.

Thursday, 28th. 2 Corinthians 6. 6; John 15. 11–21. Pureness, longsuffering.

1. Let us consider two more qualities of the life of a minister as set forth here by the apostle Paul!

He claims that in his career he has learned to live in pureness and in longsuffering. This does not mean that he claims personal perfection. We know from many other passages in his writings that when he looked at the ideal which shone before him in the holiness of God and in the sinlessness of Christ he knew that he had not yet attained or was already perfect. But he is looking at himself as a man among men, as a teacher, a leader in the name of Christ; and in that he knew that he had been living in pureness and in patience.

2. In pureness, because he had given himself up to live wholly for unselfish ends, for the good of men, for the manifestation of the Lord Jesus. He had not grasped at money, or power, or fame. His ambition lay outside himself in the benefits he might confer on men, in the glory he might bring to the name of his Lord.

3. And amid all these selfless endeavors he had endured with unbroken patience the hatred and misrepresentations of men. Even some fellow Christians had aspersed his character. And of course the heathen enemies of the gospel had persecuted him without mercy. But here before God and men he can claim to have carried himself without bitterness, nay, in the spirit of him who endured even the cross for him and for all men with longsuffering.

O Christ of the pure and patient heart, be thou born in our hearts as in that of this apostle! Amen.

Friday, 29th. 2 Corinthians 6. 6; John 10. 11–18. Kindness, love.

1. Although Paul separates them in this great and self-revealing passage, we may bring these two words together. And for this we have warrant in the remarkable and most beautiful word which is used so much in the English version of the Psalms when they speak of the lovingkindness of God. The two become one great and heavenly word. And what greater hope can mankind have than that the creator of all should overflow with lovingkindness?

2. Think of the apostle when he met with hatred and cruel persecutions yet answering with kind words and looks! His remonstrances might even be clothed in that quiet gentleness which would reveal to rough but honest souls around him his inner resources of strength and unwearied good will.

3. The secret of his kindness lay in his unfeigned love. His was no sham affection such as some jealous fellow Christians showed toward him at Corinth. It was real love, straight, determined, and yet warm desire for their best good. To will the best blessings of God for those who were false to him, and to put that will into his words and actions toward them, was unfeigned love.

Grant us, O Lord, who knowest all hearts, that our profession of Christian love may be real and sincere like that of Christ and his apostle! In Jesus' name. Amen.

Saturday, 30th. 2 Corinthians 6. 6, 7; Romans 8. 9–11. The Holy Spirit, the power of God.

1. In these words, though they seem to occur incidentally among the others, we must see the secret and source of this marvelous self-mastery and high-souled consecration. For he is dictating in an hour of high emotion, and his words come from him not without a general order of thought, and yet in this verse in a mixture of ideas. Thus it is, as we have seen, that words which would seem to go in pairs are yet separated from one another.

2. The apostle has from his great hour at Damascus realized that his heart had become the dwelling place of the Spirit of Christ. This is the Holy Spirit, the self of God, and yet it is the Spirit that was identified with the self and character, the will and life, the death and resurrection of Jesus the Son of God. That is the Spirit who is in the heart and life of every Christian man.

3. And he is the divine power itself. The man who knows that presence has the Almighty in himself. He may not live in the full realization of it. Even Paul had his dark and lonely and weak human hours, but he could assert as he does here that on the whole his conduct toward men was directed by the power of the Eternal.

O Holy Spirit, O power of God, O heart of Christ, dwell in our hearts, that our lives may be expressions of thy self in us! In Jesus' name. Amen.

Sunday, 31st. 2 Corinthians 6. 7; Ephesians 6. 13–17. Armor.

1. In the middle of verse 7 the apostle changes his preposition. Instead of "in the power of God" he now says "through" or "by means of the armor of righteousness on the right hand and on the left." He may have got tired of saying "in" so often and used the word "by means of" as a relief of style. Or it may be that he is feeling for a more vivid description of the forces which are at his disposal as an ambassador of Christ, and hence passes from the picture of his inner and outer life and relations as personal experience to regard them more directly as the instruments which are being used for the furtherance of the gospel.

2. When he says here, "Through (or by means of) weapons of righteousness on the right hand and on the left," he probably means the conscious rectitude of his own character. He stood among men and faced all contingencies as a man of clear honor, pure of motive, and straight in his whole conduct. Behind that meaning of the word his mind must have implied the deep truth that this new kind of righteousness is the gift of God's mercy in both the pardon and cleansing of his soul.

3. A minister who is thus righteous is armed on the right hand with the sword of truth and on the left with the shield of faith. He goes in the panoply of God to meet the world. He attacks its sins and prejudices and defiances with the word, the direct message from God. When the recoil comes hurtling against his own heart in a thousand forms of attack he is defended by this faith in the love of God in Christ which is the greatest creative force now at work in his life and in the world's life.

Eternal Father, we praise thee for the righteousness into which thou hast called us! Grant us to be armed in that divine strength for thy service! In Jesus' name. Amen.

❖ OUR BOOK TABLE ❖

WINTER EVENINGS INVITE THE COMRADESHIP OF GOOD BOOKS!

Voices Out of Past Millenniums

Readers of the daily papers have been amazed from time to time at the reports of finds of archeologists working in the soil of the Near East. Among these none have been more sensational than the record of the expedition to Mesopotamia supported jointly by the University of Pennsylvania and the British Museum.

The director of this joint expedition, Dr. C. Leonard Woolley, has published a popular account of the most important results of work centering at Ur, home of Abraham. Technical details are omitted, and attention is directed to buildings and objects and the manner of their discovery. And since the interpretation of the evidence discovered by the spade is not the least important part of the field-worker's task, Dr. Woolley frequently puts on paper the processes of thought and deduction which led to the identification of buildings and objects, and their place and value in history.

The period covered by this work ranges from before a great flood over 3000 B.C. to the time of Cyrus the Great of Persia, say the 5th century B.C., about which time the kings of Persia adopted Zoroastrianism. Its pure monotheism rejected the idolatrous images and temples which were the large and lasting structures that survived the earlier centuries, so that these sank into decay, were buried by the desert sands, and remained forgotten until modern archeology resurrected those ancient civilizations.

A student of the Bible will be intrigued by the whole story. At many points it exposes the old speculations of rationalist critics who denied the historicity of kings and others mentioned in the Bible, denied the existence of writing till comparatively late times, and so on. King Sargon, for instance. It reconstructs daily and religious life that parallels Old Testament narrative and links it to contemporaneous and earlier events in other lands. One plate shows the restoration of a two-story house at Ur in the time of Abraham. The fallacious speculations that those were primitive and barbarous times, and that early Old Testament religion was a primitive evolution, are upset by multitudinous evidence of civilizations well advanced in thought and in the applied arts of agriculture, metal-working, and writing.

One who has never given attention to archeological discoveries in Bible lands will find this record of seven years' digging a good book to begin with. Nothing that the spade has uncovered has discredited O.T. statements as to history or custom. On the contrary, unwarranted criticism of O.T. data has been repeatedly exposed. Any day something may turn up to authenticate and illuminate other O.T. difficulties, points on which we are at present just ignorant.

UR OF THE CHALDEES: A RECORD OF SEVEN YEARS OF EXCAVATION, by C. Leonard Woolley. Charles Scribner's Sons, New York. 210 pages, with illustrations and diagrams. $2.50.

The Bible: An American Translation

Dr. Edgar J. Goodspeed of the University of Chicago issued his "American" translation of the New Testament in 1923. An "American" translation of the Old Testament, edited by Prof. J. M. Powis Smith, also of the University of Chicago, and translated by himself and three other translators, was issued in 1927. Both translations are now issued as one book, which omits from the Old Testament the footnotes of the earlier edition, and a useful Appendix of Textual Notes that occupied 91 pages. Otherwise the old plates seem to be used in the Old Testament, but the New Testament had to be reset to conform in type and style.

Every student of the Bible will gladly avail himself of the results of the scholarship that has been put into this translation. Not that it is final. Conservative scholars pointed out unwarranted liberties that the O.T. translators indulged in, and exposed other flaws due to speculative criticism when it first appeared four years ago. Nor was Dr. Goodspeed's work accepted as perfect. But the disputed and differing points do not vitiate the entire value of these monuments of learning and toil.

The O.T. translators evidently heeded the criticisms of their work. For instance, where King James reads, "He hath set the world in their heart," Ecclesiastes 3.11, and the American Standard, "eternity in their heart," the 1927 edition had, "But he has also implanted it in their mind to refrain." This was the result of transposing consonants. But some one pointed out that a change of vowel points gives the meaning, "He put ignorance in their heart," which agrees with the next clause, "So that man cannot discover the work which God has done from beginning to end." In the present edition the latter translation has been substituted.

THE BIBLE: AN AMERICAN TRANSLATION. J. M. Powis Smith, editor of the Old Testament, 1619 pages; Edgar J. Goodspeed, translator of the New Testament, 418 pages. University of Chicago Press, Chicago. $3.50.

Education in the Christian Religion

An unpretentious but helpful book on that live and important theme of religious education, by a veteran educator, Dr. John W. Shackford, has been issued by the Cokesbury Press. Since 1915 the author has been intimately associated with earnest efforts to raise the standards of training of the lay leadership (as well as clerical staff) of the churches to a higher standard. Assuming that religious education is essential to growth in the Christian life, Dr. Shackford maintains that education, as a part of the Christian message and mission, must be conceived as a dynamic and creative process which involves the continuity of religious experience with the God-pointing facts of the universe. "Every problem arising in human society," he says, "is a new challenge to find a solution in harmony with the higher life of persons, and is at the same time a new opportunity to find God."

Among the phases of religious education discussed are God in Human Nature, Changing Human Nature, The Goal of Christian Religious Education, Variety in Christian Experience, The Interaction of the Individual and the Social Group, Christian Education in Adult Evangelism (as well as in Social Remaking), and The Place of the Cross in Teaching the Christian Religion.

The conclusion is apt and impressive: "The cross is the crowning principle of the high art of the teacher of religion. It is love's last resource thrown into the balance, and therefore love's supreme revelation."

With this agree the words of Kagawa: "Love is the eternal teacher, and education by love is basal in the reorganization of society."

This love, it ought to be added, is not merely a sentiment for social service, but a gracious instrument, as felt and given by Jesus Christ, for the redemption of the individual, who is "saved to serve."—Charles A. S. Dwight.

EDUCATION IN THE CHRISTIAN RELIGION, by John W. Shackford. Cokesbury Press, Nashville, Tenn. 200 pages. $1.50.

Does Christ Make Free?

The answer to that question depends on what you think of Christ, and what is your definition of freedom.

Help in answering this question will be found in a book by Dr. William M. Macgregor, principal of Trinity College, Glasgow. An old saying runs: Where Macgregor sits, there is the head of the table. Almost any present day clerical Macgregor would fit that tribute to personality.

The book is a vigorous discussion of the relations of freedom to authority and of individualism to institutionalism. The authority may be legal and coercive, or express itself in the form of conformity or standardization.

The book repeats, with new material, the Baird lectures given in 1913, whose value was not recognized in war times. An interesting fact regarding it is that its central argument is derived from an interpretation of the Epistle to the Galatians. The theme takes on various ramifications, so that the caption does not seem quite comprehensive enough to include all phases of the argument. The author seeks to avoid the old error of making the apostles "stiff and faultless, like the stony figures at a cathedral door,"—the fact being that their enthusiasm led them to occasional lapses. Some striking things are said regarding Paul as being, in the ultimate sources of his certainty, "almost fiercely individualistic." Incidentally light is thrown on the mystic mood and method. Emphasis is laid on the power of personality and experience. The view seems to be taken that there is such a thing as a common religion of Christian men, though a man's faith will be affected, in form and color, by the life of the community in which he finds himself. Here and there a sententious remark is interjected into the discussion, as the French saying that "when a man is right he is much more right than he thinks."

The volume concludes with the expression of a strong confidence in the immensity of the service which the church may render to its members, yet only when the Spirit of God continually wakens individual men into life. So a Christian community is of worth only in so far as it gives opportunity for this quickening of life in the individual, and the unfettered development of that life in every sort of noble service. Such is Christian freedom!—Charles A. S. Dwight.

CHRISTIAN FREEDOM, by William Malcolm Macgregor. Harper and Brothers, New York. 392 pages. $3.

Religious Realism

Religion is an interest that has to do chiefly with another world,—for one reason among others, because man will be there vastly longer than he will be anywhere else,—but that does not mean that religious people are to take no

interest in the present system of things, as to which both science and philosophy will make a contribution, on lower and higher planes. The perpetual debate between idealism and realism as types of thought is of interest only to a limited number of people, but there is a sense in which the designation "real" may be used, involving perhaps the appeal to experience, which greatly concerns all religiously minded persons.

In a rather formidable volume entitled "Religious Realism" Dr. D. C. Macintosh of Yale (who to a considerable extent is "on the side of the angels,") has gathered together 15 thought-provoking discussions by leading thinkers of the day of the more experiential aspects of religion. The papers vary considerably in their arguments and appeals, but in a large way agree in the effort to apply realistic methods and principles to problems of religious thought. It is refreshing in these days to find men of the caliber of Pratt, Montague, Rogers, Wieman, Boodin, Wright and others recognizing that there are religious problems at all. Some of these papers will be of special interest to metaphysicians, as Dr. R. L. Calhoun's suggestive contribution on "Plato as Religious Realist."

Perhaps the most important paper is that by Dr. Macintosh himself on "Experimental Realism in Religion." He finds the taproot of religion to be a double principle, our consciousness of reality and our seeking for values. He would find in the primitiveness of religion, with its "vague idea of the whole," or haunting sense of a "numinous" reality, a mark of universality and permanence. It is not then that religion will be outgrown, but that primitive religion must grow up. With man's growth in knowledge of the world, as through science, the numinous sense becomes more specialized in its reactions. Man, we may say, has come to feel more at home in the world because he has come to realize the presence in it of a Homemaker. Value is defined as a quality that anything has "by virtue of its relation to an end-directed process." Furthermore, the "distinctively religious interest is an interest in the relation of reality to values." Emphasis then must be placed on "experimental adjustment to reality" if we would attain to vital rather than visionary values.

The importance of the experiential trying-out of religion is brought out by many of the contributors to this volume, which is also taken up in a considerable degree with discussions of the kind of a God in which it is possible (or prudential) to believe. The student of theology as well as of philosophy and science will find here numerous shrewd and suggestive comments and criticisms on recent speculations.

The book concludes with a brief but telling paper by W. P. Montague treating of "The Trinity A Speculation," in which he confesses that he feels "an urgent need of going beyond the world to explain the world." While his view of the Trinity may not be strictly orthodox in the traditional sense, Professor Montague does splendid service in affirming the activity of an "anti-entropic agency" which builds the atoms, and renews the protoplasmic organisms, and keeps the world from running down: the inference being that this same immanent God may also be exerting his power to build up and strengthen with grace the hearts of men. —Charles A. S. Dwight.

Religious Realism, edited by D. C. Macintosh. Macmillan Co., New York. 502 pages. $3.

Miraculous Healing

This term is preferred rather than divine healing by Dr. Henry W. Frost, well and widely known as former head of the China Inland Mission in America. All healing is by divine power, he holds: hence he would designate cases of special healing as miraculous.

In a brief, forceful study of the subject from the Biblical standpoint, just published, Dr. Frost also offers personal evidence and observation. He begins with five cases where prayer was answered by instant miraculous healing, and five parallel cases where it was not. The study is sealed with the recital of instantaneous healing of one of his sons after an extended period of intense suffering, during which of course importunate prayer was continuous.

He approaches the Biblical examination by a review of the two most outstanding American leaders in divine healing, the late Dr. A. J. Gordon of Boston and Dr. A. B. Simpson of New York. Asserting that both men were saints of God, uncommonly sane, and competent Bible students, he nevertheless disagrees with their tenet that healing and health without physicians or medicine are in the atonement of Christ. He finds it unsupported by Scripture teaching for the Christian believer or by actual experience. His own view is that all three kinds of healing are divine, namely, healing through a physician and his treatment, or without a physician but through rest and change, or without physician, rest or change but through God alone. Varied aspects of the case are viewed, and his convictions equally clearly and definitely stated.

Almost any person, earnest or quack, can gather a crowd of followers by claiming the power to heal. It shows the hunger and need of humanity. If believers were clearly taught what the Bible teaches the true would obviate recourse to the false. Dr. Frost's book will clarify the situation for every reader.

Miraculous Healing, by Henry W. Frost. Richard R. Smith, NewYork. 175 pages. $1.50.

Pathways to the Reality of God

Practical-minded persons may think some concrete achievements for the race,—the invention of a machine, the improvement of wheat seed, the clean-up of a slum,—have made the supreme additions to human welfare.

Others feel that those who, like Rufus Jones himself, make God more real to men, do as practical a service as the inventor of the airplane, because they build faith in God and man, a conviction that this conscious mind back of the universe is friendly, and provide steadfast hope for those times of fear and agony when each must walk a lonely path and the things seen lose their importance.

That the author has a thorough scholarly acquaintance with the whole field of philosophy is shown in every chapter, but especially in the chapter on "The God of Philosophy." Five major thinkers are chosen for special emphasis who have thought through the seen to the eternal reality that gives the significance to past and future.

Revelation in the Scripture is a matter of inspiration through persons who in a peculiar way become organs of God's Spirit, and so revelation is a pathway to God; as is also "The Testimony of History," which is not complete until the divine-human Christ is seen to be an inherent part of it.

Faith today is not highly regarded as a pathway to the reality of God, but is often considered a guess and a bad drop

from the level of knowledge. But faith is victory, it is constructive, not antithetic to reason, and supreme as compared to knowledge. The chapter on faith is alone well worth the price of the book, and there are ten other chapters. —Thomas Coyle.

PATHWAYS TO THE REALITY OF GOD, by Rufus M. Jones. Macmillan Co., New York. 253 pages. $2.

The World Mission of Christianity

Is there any man who has such a wide grasp of the world mission of Christianity from personal experience and observation as Dr. John R. Mott? Ever since he became chairman of the continuation committee of the World Missionary Conference at Edinburgh in 1910 he has been the official head of the united missionary thought and activity of all the evangelical denominations. His duties have repeatedly taken him around the world and here and there during the intervening years. Surely no man is in a position like him to summon Christianity to its task of world evangelization.

This is the subject he chose for the 1931 Cole Lectures delivered before Vanderbilt University; and his lectures with additional chapters are now available in book form.

He reviews the summons of rural life, industry, race, the living message; to share, serve, coöperate; the summons addressed to the home base, and the leadership required in this momentous day.

Obviously such a comprehensive treatment by such a world leader is the last word. It will be a standard work summarizing past experience and suggesting the best conceived future practice for years to come.

THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY, by John R. Mott. Cokesbury Press, Nashville, Tenn. 325 pages. $2.50.

The First Christian Synthesis

This book is an excellent specimen of the academic style at just about its best. The guarded statements, the thorough analysis, the restraint in expression, the occasional shy retreat from positive assertion to the cover of the rhetorical question, the unobtrusive yet definite evidence of a foundation of wide and deep scholarship: these and other characteristics mark it as having come from the professor's desk, and having been first spoken to students.

Consequently it has the defects inherent in even the best of such productions. It lacks the movement of a less restrained composition. But this is not to say that it is dry, or tedious: it is neither. But when a book is so well written as this is, the reader is constrained to wish that somehow the academic pen might be a little swifter and a bit more facile. But this is all by the way.

The author is lecturer in the English Bible at Union Theological Seminary, New York City, and in Barnard College. Years of devoted and devout study have qualified her for her task. The standpoint from which she writes is that of the composition of the Gospel at Ephesus in, probably, the first decade of the second century. She frankly admits the insolubility of the problem of the authorship of the book, though it is difficult to understand how she can fail, in view of what she does accept, to infer that at least the source of the author's information is apostolic. Scientific investigation of such questions often seems to proceed blindfold.

The point of the discussion is the use of the Gospel today. She reaches it only in the last chapter, a short one. Her thesis is that the Gospel, written for a definite time and to meet a specific situation, turned out to be a great Christian synthesis, combining ethics, theology and life, presenting these through Jesus, the way, the truth and the life for all times. The ground of the author's certainty is stated as being his experience of God through Jesus: he has found him to be the way, the truth and the life. To the present age the value of the Gospel lies in its synthesis, in its "wholeness of view."

It is an instructive, stimulating book, which no one can read without recognizing the author as of the same company with the disciple whom Jesus loved.—W. O. Shewmaker.

THE FOURTH GOSPEL AND THE LIFE OF TODAY, by Mary Ely Lyman. Macmillan Co., New York. 156 pages. $1.50.

Religion in Higher Education

In the opinion of many people religious education today must justify itself on intellectual as well as on moral grounds. As a vigorous vindication of the cause of religious and not simply moral instruction we welcome a volume entitled "Religion in Higher Education," edited by Milton C. Towner, which contains the principal papers read at the conference of church workers in Chicago that was held December 31, 1930, to which Shailer Mathews and Frederick J. Kelly contribute Introductions.

The day is passing, if it be not already passed, when educators assume that they are concerned simply with the intellectual development of their pupils. The general position of the contributors to this volume is well expressed in the assertion by Mr. Kelly that the "present unsatisfactory status of social control is convincing the public that education must integrate into a unified scheme all the forces which are building themselves into the lives of youth." Such an integration, if it is to be effective, must be based on a common and adequate philosophy of education which all leaders, trainers and school-teachers will recognize and follow.

It is to be noted that the particular phase of religious education treated in this book is that of higher education, though all the rest, primary and elementary, is assumed. It is recognized clearly that in a college religion must be the expression of institutional life, originating within the student body and appealing to it naturally and powerfully in opposition to the secularization through the influence of non-religious interests, which is now so common.

In this composite book the foundation for the discussion is well laid in Parts 1 and 2, which deal with Reality and the Good Life, and The Implications for Religion of Current Trends in Scientific and Social Thought. Part 3 sets forth the Contributions of the Major Religious Groups to College and University Life, and Part 4 describes The Approaches to a Common Objective. Parts 5 and 6 discuss coöperation in religious work and the training of the religious worker.

Perhaps the most interesting chapter to a thinker is that by Dampier-Whetham on Recent Changes in Physical Science and Their Effect on Religious Thought, which shows how far away science has passed from the "solid, massy, hard, impenetrable particles" imagined by Newton and assumed by others as proof of a crude materialism. Now the universe (for scientists) has ceased to be "physical" in the old sense and has become mathematical, yet it leaves the human mind free to erect new temples or to worship in the old.

In another paper Dana G. Howell says that the three interdependent factors in a student's religious development are worship, religious education, and expression through service activities.

The purport of all the discussions might be summed up in the affirmation that religion is an intensely personal as well as social matter, involving not only religion for the modern mind but as well for the modern man.—Charles A. S. Dwight.

RELIGION IN HIGHER EDUCATION, edited by Milton Carsley Towner. University of Chicago Press, Chicago. 327 pages. $3.

The Growth of the Idea of God

Who and what is God? How can I get in touch with him? Is he friendly? Is he a person who could care for me if he wanted to? Is the world process so huge that we are lost in the infinite wilderness of endless space? Is it sheer madness to think that close, personal, loving communication between us and the infinite God is possible? "Many years ago the Roman philosopher asked, Do not all the philosophers talk about God? If he were living today Epictetus would have to ask, Does not everybody talk about God?"

These latter sentences are the opening words of Shailer Mathews' recent book. It deals with the subject that lies deep in the back of every thinking man's head.

Dr. Mathews attempts to trace the growth of the idea of God from the beginning of man's days on the earth to the present. As an evolutionist he thinks of man as slowly emerging from the animal into the human. How the knowledge of God first emerged "is a matter of conjecture," for Dr. Mathews rejects the idea of a revelation of God, a communion with God by man at the beginning as taught in Scripture. The religions of the peoples show a universal tendency to become less spiritual, and with the introduction of other gods more polytheistic and degraded. Dr. Mathews, however, follows the line that he grants is "conjecture" and pictures a slow upward growth, including even the religion of the Hebrews in this slow evolution upward from polytheism to monotheism. He classes the Yahveh of Mt. Sinai with the Jupiter of Mt. Olympus. This seems hardly fair when we read the vigorous protest against such a view on every page of the Hebrew records.

Dean Shailer Mathews of Chicago

In the latter part of the book, as Dr. Mathews enters the Christian era and traces the developing idea of God through the Christian centuries, the literature is abundant and few would contend with the general conclusions that he comes to. He shows how men's conceptions of God in the early Christian centuries were saved from a lapse into polytheism by the doctrine of the trinity; that in their conception of God's character and his ways in dealing with men ideas of earthly monarchs and their manner of governing necessarily entered. So God became the exalted king or emperor of the world. Nowadays, with our enlarged view of the universe, the whole idea of God necessarily changed. New factors must be added. The modern issue is whether we can still speak of God as a person.

Dr. Mathews writes brilliantly. He is always the thinker and the scholar. He shows that the trends of modern thinking are in the direction of theism, that the total activity of the universe cannot be conceived of impersonally. There are tendencies that argue ends. The sum total impression is that modern thinking does not bow God out of his universe, but rather immensely enlarges our conception of God.

There are many discordant voices as men are trying to adjust themselves to a new world view, but is there anything in the latest conceptions that would hinder God from revealing himself to men as recorded in the Scriptures, and finally speaking to us through his Son, whom he hath made heir of all things? Dr. Mathews might not follow some of us as far as we go in the direction of evangelical faith, but he takes a big step in that direction and leaves untouched the vital question whether this God might not have taken the initiative and actually revealed definite truth to men of olden time, instead of leaving them to be forever feeling after him if haply they might find him.—Samuel C. Hodge.

THE GROWTH OF THE IDEA OF GOD, by Shailer Mathews. Macmillan Co., New York. 237 pages. $2.50.

A Full and Diversified Life

Alexander Irvine wrote his autobiography under the title "A Fighting Parson," but the title is a bit misleading. He had many avocations in the course of his turbulent life. True, he studied theology and served as a parson in New York City for a few years, making his mark by reason of his unhackneyed activities for a parson, but he never held to traditional beliefs and practices in anything, and for long years had contempt for the cowardice and sham (as he saw it) of ecclesiasticism and churchism as distinct from the way and character of Christ, to whom he was ever loyal.

Several things stand out in his life and personality.

He got a consciousness of a real God from his sane and saintly mother, though it was on the level of their poverty-stricken life in northern Ireland. The simple quest for God-consciousness became his aim in later years after he had mastered philosophies and mental sciences.

He lived a clean, aspiring life as an illiterate lad, as a British marine, and in all his vicissitudes in America as a Socialist advocate, an author and newspaper man, an actor, and what not. An innate love of beauty and an ambition to get and to be the best were character-forming elements in this strange man. Poetry, art, highclass literature, were meat and drink to his wind-swept spirit.

All this is part of the real man. On the surface this autobiography artlessly reveals an Ulsterman with rapid-fire Irish wit and good humor; utterly unselfish as to money and power and position; ever ready to spend himself for the

poor, the down-trodden, the needy; always landing on his feet. He was spoiled neither by contact with the high and mighty, nor by the raw treatment he often received when he deserved better.

The narrative brings the reader from Ireland into the British navy, to the Gordon Relief campaign in Egypt of 1884, to America, back to the English zone in the Great War, to and fro in Europe and America as calls for help reached him.

His brilliant pen sets down on paper without loss the scintillations of his wit and thought. It is an easy book to read, and it engenders friendliness for the frank and fearless writer. We believe he died recently.

A Fighting Parson: The Autobiography of Alexander Irvine. Little, Brown and Co., Boston, Mass. 289 pages. $3 net.

The Nestorian Missionary Enterprise

The subtitle of this book is "The Story of a Church on Fire." When the reader finishes reading it he will realize that the title is most appropriate.

When one looks at Arabia, Persia, India, China and Japan today it is hard to believe that Christianity was ever a powerful, even a dominant, religious faith in vast sections of Asia.

The story of the Nestorian missions is hard to match in the records of Christianity for devotion, statesmanship, and solid achievement. It is a glorious record. How then, it may be asked, so very, very little remains? The reason seems not to have been the fault of the Nestorian leaders or communicants, but the rise and fanatical spread of Islam with its cruel intolerance, the westward sweep of the terrible hordes of Huns, and the even more savage conquest by the Mongols from Mongolia to France. Martyrdom on a vast scale sealed the centuries of Nestorian Christianity in all of Asia. Christian city after city in Afghanistan, Baluchistan and Turkestan, as well as in the better known lands mentioned above, perished utterly from the face of the earth. The Christian faith was massacred.

Here and there in these lands now so fanatically anti-Christian a monument speaks of days of the Christian civilization which the Nestorians planted. Now and again in the religious systems prevailing today one catches a phrase or a sentence that can be traced back to the life lived among the fields of Palestine and to the gospel that he came to bring.

Today in South India are signs of a purifying revival of the remnant of this ancient "church of the East." This is due in part to the work of missionaries from Western churches. They have great inspirations in the traditions of the past so clearly set forth in this volume.—Frank L. Duley.

Nestorian Missionary Enterprise (The), by John Stewart. Christian Literature Society, Madras, India. 352 pages. 4 rupees.

Biblical Themes

Life's Great Adventure—Prayer, by Solomon Cleaver. Long and Smith, New York. 163 pages. $1.50.

Not so much a Bible study of prayer—though of course it is based on Bible teaching,—as actual experiences that prove the reality and value of its exercise. The usual aspects of the subject will be found included in one way or another.

Thinking with God: A Brief Bible Course for Inquiring Young People, by Norman H. Camp. Bible Institute Colportage Association, Chicago. 127 pages. 25 cents.

This latest addition to the Moody Colportage Library has ten chapters, each a study, with Memory Verses and Questions, adapted for individual or class use. Chapter 1 is "The Bible," then follow chapters on God, Creation, Man, Satan, and other leading teachings of the Bible.

Worthwhile Literature

Bodyguard Unseen: A True Autobiography, by Vincenzo D'Aquila. Long and Smith, New York. 279 pages, with frontispiece. $2.50.

A war book that is not smeared with blood and filth, but rather is full of the naïve and humorous recital of almost unbelievable bloodless experiences. To one who like the reviewer was overseas nothing seems overdone in these stories.

D'Aquila was one among thousands of men of Italian descent who responded to the glamor of patriotism and went across in 1915 to fight for Italy. Disillusion began on the liner, and it was patent to his wide-awake eyes all through. For D'Aquila was a typical American boy, thoughtful, independent, seeing through bunk, not taking himself or any one else too seriously,—least of all the war talk,—seeing a funny turn in everything. He did not return to America till the fall of 1918.

This reviewer was with the A.E.F. on the French front for over a year, and then in Germany, and he would say that this book gives a truer idea of the American boys he was with, and of their army experiences, than any other book he has read. D'Aquila writes cleanly: not a smutty or a cuss word in the book. His "bodyguard unseen" was, he believed, "God-power" that guided and guarded him—even after they gave him extreme unction on one occasion. Early he registered a vow never to kill another: and he didn't, though they thought he must be crazy. But read the book! It is full of action.

Book of the Sailing Ship (The), by Stanley Rogers. Thomas Y. Crowell Co., New York. 282 pages, profusely illustrated. $2.75.

All about sailing ships, from primitive craft down to the latest giants. Strictly speaking, a ship is a sailing vessel with at least three masts and square-rigged on all three masts. Vessels otherwise rigged have different names in the fraternity.

There is correct description and romantic narrative throughout this book. Now the author is describing and picturing sailing vessels ancient and modern; now he is putting the reader wise to the building or the working or the sailing of a ship, sailors' customs and superstitions and vocabulary, etc. Famous ships and famous seamen get individual attention, as also famous shipwrecks and remarkable voyages, freak craft and treasure-ships. Everywhere the narrative moves fast and reads interestingly.

Pacific (The), by Stanley Rogers. Thomas Y. Crowell Co., New York. 254 pages, illustrated. $2.75.

Just to turn the pages and scan the numerous drawings by the author,—several of them full-page pictures in colors,—gives many a thrill as more or less well-known persons and places, ships and incidents are depicted. Balboa the Spanish adventurer who first gazed on the Pacific in September 1513, Magellan the Portuguese navigator who first rounded Cape Horn, Tasman a Dutch navigator, Drake the first Englishman

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to sail around the world, and scores of other explorers of different nationalities walk across the pages, down to Captain Cook of high romance and monumental achievement in the 18th century (20 pages).

"The Literary Pacific" introduces the reader to Herman Melville, R. L. Stevenson, Pierre Loti, Jack London, and Rupert Brooke (20 pages).

"Pacific Adventure" and "Shipwreck" occupy over 50 pages.

Besides this exciting narrative there are chapters on the geography and history of the Pacific, the islands, the races found there and their languages.

Many believe that the future of the world lies with the Pacific, whose shores wash the great nations of North and South America on one side and the multitudinous peoples of Asia on the other. This book offers a thrilling and informing introduction to the Pacific.

RENZ AND MARGRITLI, by Johanna Spyri. Thomas Y. Crowell Co., New York. 351 pages, illustrations in colors, picture cover. $1.50.

We are told that the authoress was a Swiss lady (1827–1901). A child of the mountains, she wrote a considerable list of books dealing with childlife in Switzerland. Three of them appear in this volume in a satisfactory translation by Helen B. Dole.

Frankly, they are specimens of 19th century Sunday school stories: which does not mean that they will not appeal to unsophisticated younger children of today. The experiences and conversations of Swiss children are related in detail, so that the reader will live along with them, and share their joys and disappointments. The Swiss setting adds to the interest.

SARAH JANE (THE), DICKY DALTON, CAPTAIN: A STORY OF TUGBOATING IN PORTLAND HARBOR (MAINE), by James Otis. L. C. Page and Co., Boston, Mass. 338 pages, illustrated.

Captain Hasty had eked out a bare living with the tugboat "Sarah Jane," hardly enough to keep the engine together and not enough to paint and repair her for ages. So when he died suddenly, what would become of the old thing, and of old Engineer Cyrus Small who had shared Captain Hasty's lot for years, and of the two boys, Dick and Jim, who were all he could afford to hire to help run the boat?

It was Cyrus' idee that they should all stand by and do their best to make a go of it. And that is where the novel begins.

It ends after various successful experiences, together with others that looked dark, but somehow were surmounted. As the novel ends Dicky has secured a master's licence, and the salvage of a yacht has brought in enough to make over the old tugboat.

It is a tale of clean grit and hard work, with the humor and setting of the New England coast.

STORIES OF THE STATES: TALES OF EARLY EXPLORATION AND SETTLEMENT, by Nellie Van de Grift Sanchez. Thomas Y. Crowell Co., New York. 380 pages, illustrated. $2.50.

Young and old will devour these pages. They tell in succinct and newsy way the stories of the origin of all the states, territories, and dependencies in the Union, including the latest acquisitions, Samoa, the Virgin Islands, Wake and the Midway Islands. And it is not hackneyed stuff, either in style or content.

Having related briefly the exploits of the pioneers and the early settlements, the author gives up-to-date information as to the name, capital, motto, and flower of each state, a list of Important Dates, and Reading References.

A colored map shows the successive additions of territory to the original 13 colonies, and unique are the reproductions in facsimile of the state seal in every chapter.

So the book is packed full of things that everybody ought to know about one's country, told accurately and readably.

VAGABOND SCOUTS (THE): OR THE ADVENTURES OF DUNCAN DUNN, by Kennedy Lyons. L. C. Page and Co., Boston, Mass. 280 pages, illustrated, picture cover. $1.75.

The adventures are hair-raising enough, including airplaning, exposing a quack medicine man, breaking up bandits, and so on. Dunn and his scoutmates go at a fast pace, and the going is not always free from obstacles. But shrewdness and common sense and the best boy virtues always win in the end.

It is a boy's book full of up-to-date adventures.

For the Progressive Worker

EDUCATION IN CHURCH MUSIC, by Karl Pomeroy Harrington. Century Co., New York. 167 pages. $2.

The author is professor emeritus at Wesleyan University, with large experience as organist and choir director, author and editor. This book measures up to the standard to be expected of such a person.

It is comprehensive in scope. As he says, he designs it to help many ministers, choir directors, organists and young singers who may not have much musical experience, to get started right, while such parts may be passed over by

more advanced musicians. He believes no music is too good for the worship of God, and bewails the lack both of younger singers in the churches and of worthy musical ideals. Most young people are taught to read music in public schools, but the church does not seem to benefit.

About one third of the book discusses program, method, choirs and congregations, reading music, musical theory and ideals, and technique. With this foundation Prof. Harrington takes up hymns and tunes, anthems and songs, etc., from the earliest records to date. Chapters on the organ, the organist and orchestral music complete the survey. It is thus seen to be a book of immediate practical value as well as of historical and theoretical worth.

Review Questions and Reference Books appended to each chapter are valuable in their way.

LAUGHING STEWARDSHIP THROUGH, by Guy L. Morrill. Long and Smith, New York. 178 pages. $1.

Stewardship is no laughing matter to this author, who is director of the Stewardship department of the Presbyterian Board of Christian Education. But he believes a laugh, a bit of irony or banter, will often soften a man's selfishness where ponderous argument and insistence upon duty and privilege may not touch him.

There are 17 chapters, each on a different phase of the subject, and the reading is generously interspersed with pointed funny stories.

OPEN DOORS IN RELIGIOUS EDUCATION, by John W. Suter, Jr. Long and Smith, New York. 128 pages. $1.25.

Mr. Suter is director of religious education for the Protestant Episcopal church, and has been a frequent contributor to religious journals dealing with his specialty. A number of these articles have been gathered together in this volume. Even though the result does not provide unity the book is of value to all who are interested in religious education. The author's deep religious faith and active experience as a worker in the church have prevented him from succumbing to mere technique. The first chapter alone, dealing with the requirements of the true Christian teacher, will carry suggestions to every minister, and the remaining five chapters, particularly those on "Toward Better Worship" and "Toward a Creative Use of Authority," contain much of practical value.—Frank Fitt.

SHALL LAYMEN TEACH RELIGION? by Edwin L. Shaver. Long and Smith, New York. 188 pages. $1.50.

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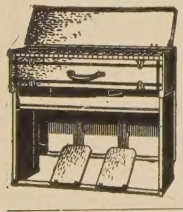

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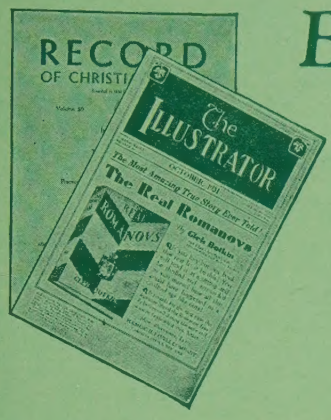

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